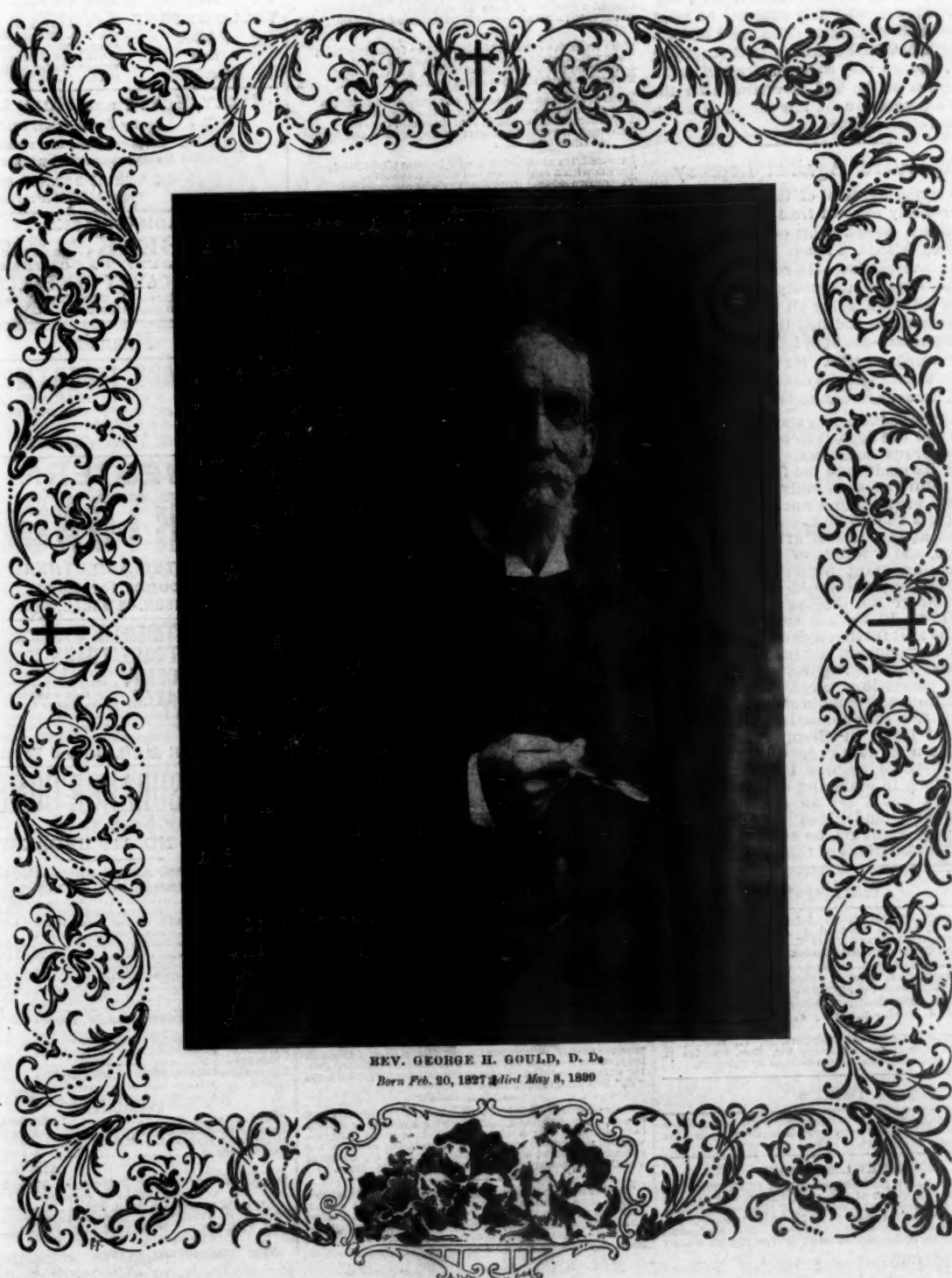


# THE CONGREGATIONALIST

Boston Thursday 18 May 1899



REV. GEORGE H. GOULD, D. D.  
Born Feb. 20, 1827; died May 8, 1899

## The Business Outlook

General trade conditions continue favorable, and the manufacturing and trading community is on the whole in a satisfactory frame of mind. It is between seasons, it is true; nevertheless, there is more than the usual activity in nearly all branches. Quotations for iron and steel have again been advanced. The iron and steel industry of this country has never known so much prosperity as at present. The building tradespeople are very active, and very heavy sales of lumber are recorded at advancing prices.

In cotton goods there is a firmer tone, and wool is in better inquiry. Railroad earnings continue to maintain recent gains, which constitute, after all, the best barometer of the general movement of merchandise. Some shadings in prices have occurred in cereals, sugar, copper and tin. In hides and leather the situation is very firm, and boots and shoes are in active demand at firm prices.

The stock market suffered the worst break yet on the death of Wall Street's leader, Roswell P. Flower, who died suddenly of heart failure last Friday night. This break has further contributed to concentrate stocks in strong hands, and we may consequently look for a resumption of the bull movement after the debris consequent upon this violent shake-up has been cleared away.

## On Guard Against Leprosy

The surgeon general of the United States army recently received from an expert army physician a special report on leprosy in the Hawaiian Islands, a report based on recent careful investigation. He reports that since 1850 there has been a steady increase in the disease notwithstanding all the efforts of the local authorities, and that the leper population of Molokai—the leper island settlement—is now more than 1,200. He reports that it is difficult to diagnose the disease in its earliest stages, hence he recommends:

Restrictive measures should be adopted to control the departure of all emigrants from leprosy countries. Grave inquiry should be made into the family and sanitary history of each emigrant, and rigid physical examination and disinfection of his effects should be made. Similar procedures at the port of arrival should be adopted, and a record of the destination of these measures would restrict the importation of the disease so far as it is possible to do so, but such proceedings could be still further aided by the United States Government assuming control of measures for the suppression of leprosy in the possessions recently acquired by annexation and conquest, viz., the Hawaiian, the Philippine Islands and the island of Cuba, in all of which leprosy exists to a greater or less extent. In so doing it would assume its share among the nations in stamping out this pest of ages, and would set an example which might, with undoubted benefit to the welfare of mankind, be emulated by the enlightened nations of the world.

## Marriages

ANDERSON-WALKER—In Alfred, Me., May 6, by Rev. R. C. Drisko, Edward A. Anderson, keeper of York County Jail, and Julia T. Walker, organist of the First Congregational Church.

BAKER-BRAINARD—In Syracuse, N. Y., by Dr. E. N. Packard, Rev. Ariel A. Baker of Fairfax, Ia., and Mrs. C. E. Brainard of Syracuse.

PEARSON-DODGE—In Webster, N. H., May 8, by Rev. W. J. Robinson, Henry F. Pearson and Vienna Dodge.

REEVES-HOWARD—In Fairport, N. Y., May 9, by Rev. H. H. Barrow of Rochester, Rev. Charles E. Reeves and Charlotte Howard—both of Fairport.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

### HENRY I. RICHMOND

The late Henry Isaac Richmond of Little Compton, R. I., was the oldest of the eight children of Deacon Isaac B. Richmond, who was one of the foremost men in the State, and for many years an officer in the Congregational church in Little Compton. Mr. Richmond was born in 1824, and entered active life at a very

early age. When gold was discovered in California, in spite of his youth he was sent there with heavy commercial responsibilities. In the dramatic early history of that region he bore a useful and important part for some years, and then, returning, went into business in Boston. His success was such that he was able to retire at an age when most young men are just establishing themselves. During the remainder of his life he resided on his beautiful estate at Little Compton, declining the honors which he might have had, but rendering valuable service in many quiet ways to others. He was one of the most just, spacious and genial of men, and a loyal supporter of the church. He married Frances Ellen, youngest daughter of Simeon Palmer, Esq., of Boston, and they left one son. Mr. Richmond was a brother-in-law of Hon. Asa French and of the late Dr. H. M. Dexter of this journal.

### MRS. M. W. HALL

Again Bath has been called upon to mourn the loss of a sincere friend in the death of Mrs. Minnie Williamson Hall, wife of Harry H. Hall. She died in the early morning of April 10, after an illness of four weeks. She was born in Scotland twenty-eight years ago and came with her parents and grandparents to Canada in the year 1873. After her mother's death in 1883 she, with her father and sisters, went to Denver, Col., remaining there until she came to Bath six years ago. Her daily life was full of loving thoughtfulness for all in her home and those with whom she came in contact, and she was always cheerful and happy even in her sickness. To her loving friends it seemed that she could not be spared from her place on earth, but her kind Heavenly Father thought otherwise. To him her work seemed finished and so he called her home to her reward. She will be greatly missed in our church, where she was ever ready to help in the cause of Christ.

And while the gates of heaven opened to receive thee, Methink the watchers round thy dying bed Caught a glimpse of glory all celestial. From that fair land to which triumphantly thy soul hath fled.

Gone from the church, the home, the friendly circle, They miss thy cheerful voice and helpful word; Gone from thy well-tilled vineyard, gladly tended, To hear in glory the approving "well done" of thy Lord.

Thou art in heaven; deep on thy pure dead features Was graven the perfect peace of that blest clime; Thy wearied frame forever on earth, thy soul, thy soul Renewed in youth immortal peace, beyond the bounds of time.

Farewell, true soul, which now in bliss e'erlasting, Thrills with a rapture on sad earth unknown. Thy crown adorns thee, and thy place appointed, Is with Christ's ransomed and redeemed ones, near the eternal throne.

## For Abuse of Alcohol

### Take Horsford's Acid Phosphate.

Dr. E. B. Davis, Dayton, O., says: "Very good results in cases of nervous debility from excessive drinking and insomnia."

## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

N. E. SABBATH PROT. LEAGUE, 28 School St., Boston.

BOSTON AUXILIARY OF THE A. M. MCALL ASSO. Miss Edith Stearns, Treas., The Charlesgate, Boston.

THE post office address of Rev. G. R. W. Scott is Kenrick Park, Newton, Mass.

MRS. MARY CLEMENT LEAVITT can be engaged as pupil supply or for lectures from April 1 to November. In her lectures on Hawaii, Madagascar, and other countries, Mrs. Leavitt tells her hearers what she has seen. Address 12 Pinckney St., Boston, Mass.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Fox, 556 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

For adoption in a good home, a boy of four years. Address "M," The Congregationalist, Boston.

Wanted, back numbers of Chicago Advance to complete a file. A liberal price will be paid. Address, stating numbers you have, M. F. Cremen, 236 Zeraida St., Germantown, Pa.

One wanting quiet and rest this summer can do no better than try Dr. Willard's "Nervine Home," Burlington, Vt., on the shore of Lake Champlain, especially adapted to the needs of the overworked, the "nervous" and the convalescent.

Companion. Wanted, position by a young lady with musical ability, as companion for young or middle-aged lady, or would have the care of one or two children during summer months. References satisfactory. Address "E," Box 185, Barre, Mass.

Companion. A middle-aged lady of refinement and education would like a position with a widow or elderly lady of means as a companion. Is a good business woman, reader and seamstress and able to assist in the responsibilities of a home. Address A. B. C., Office of The Congregationalist, Beacon Street, Boston, Mass.

To Rent, Maplehurst, furnished. Fine summer residence, one mile from depot. New house, 14 rooms, bath and modern plumbing. Pure spring water, shaded lawn, stable and pasture, ample grounds, golf links, mountain stream, fine scenery, elevation 1,500 feet. John C. Newton, Wilmington, Vt.

## Hotels and Travel

## VACATION TOURS EUROPE

H. CAZE & SONS, 55th Year.

Programmes 20 TOURS sent free.

All expenses—\$250 to \$800—All expenses.

Independent tickets also issued for any desired route. Choice rooms by all steamers.

W. H. EAVES, New England Agent,  
201 Washington St., Boston.

EUROPE. Boston European Touring Club. Professors Morris, MacVatters and Dean Buell (with Mrs. Buell) of Boston University School of Theology, and others, already booked for summer tour. Good introductions necessary.  
FRANK B. CRAWFORD, A. M.,  
610 Tremont Building, Boston.

EUROPE. Annual Summer Tours. Norway and Central Europe. Small party conducted by Professor CAMILLE THURWANGER, 31 Pierce Building, Boston.

## GATES'S TOURS

Sixth Year. A grand tour leaving June 30. Going via Northern Steamship Line or rail to Duluth and Nor. Pac. R.R. Returning via Can. Pac. R.R. and the Great Lakes. Optional return route via Salt Lake and Denver. Send for programmes.  
CHAS. H. GATES, Toledo, O.

## YELLOWSTONE PARK and ALASKA

ITALY, EGYPT and HOLY LAND by the PRINCE LINE. New, first-class fast steamers.... Rates lower than by other lines.  
C. B. RICHARD & CO., G. P. Agts.  
Prince Line, 61 Broadway, N. Y.

ADIRONDACKS. WAWBEEK, SARANAC LAKE. OPEN JUNE TO OCTOBER. INDIAN CARRY GOLF LINKS. For Booklet address J. BEN HART, Proprietor, Wawbeek, Franklin Co., N. Y.

## Financial

## HIGH GRADE INVESTMENTS.

State, County & City indebtedness. Large and small amounts paying 6 to 8% interest. Inquiry solicited. First class references.

W. H. EMERSON, 31 Equitable Building, Boston.

## WESTERN MORTGAGES

DEFAULTED AND OTHERWISE, Bought for Cash.

CHAS. E. GIBSON, 45 Milk St., Boston, Mass.

SAFE INVESTMENTS. There are none safer or FIRST MORTGAGE LOANS proved farms in SEVEN PER CENT. the Hard Wheat belt of Minnesota and North Dakota. CLEAR OF TAXES. Personal examination of all lands offered at security. We have made these loans for the past 16 years to the utmost satisfaction of our clients. We buy and sell North and South Dakota Land. Write for information.  
E. J. LANDER & CO., Grand Forks, N. D.

## HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE: NO. 119 BROADWAY.

Ninety-First Semi-Annual Statement, Jan., 1899.

SUMMARY OF ASSETS.	
Cash in Banks.....	\$594,130.72
Real Estate.....	1,759,249.74
United States Bonds.....	1,909,500.00
State Bonds.....	26,500.00
City Bonds.....	790,511.83
Rail Road Bonds.....	1,356,630.00
Water Bonds.....	80,800.00
Gas Stocks and Bonds.....	172,557.00
Rail Road Stocks.....	4,096,194.00
Bank Stocks.....	\$39,450.00
Trust Co. Stocks.....	91,504.00
Bonds and Mortgages, being 1st lien on Real Estate.....	248,498.33
Loans on Stocks, payable on demand.....	121,625.00
Premiums uncollected and in hands of Agents.....	533,983.99
Interest due and accrued on 1st January, 1899.....	50,034.18
	\$12,161,164.79

LIABILITIES.	
Cash Capital.....	\$2,000,000.00
Reserve Premium Fund.....	\$,048,577.00
Reserve for Unpaid Losses and Claims.....	\$64,785.43
Net Surplus.....	\$,427,802.36
	\$12,161,164.79

Surplus as regards policy holders - \$7,427,802.36  
D. A. HEALD, President.  
J. H. WASHBURN, E. G. SNOW, Vice-Presidents.  
T. H. GREENE, A. M. BURTIS, Secretaries.  
H. J. FARIS, W. H. CHENEY, Asst. Secretaries.  
E. H. A. CORREA, F. C. BUSWELL, Asst. Secretaries.  
New York, January 10, 1899.



POND'S EXTRACT, for pains and aches. Try it!  
The genuine is reliable. Imitations disappoint.

Cow's milk is sufficiently nutritious for an infant, provided that he can digest and assimilate it. Few infants can do this, as the solids in cow's milk are less digestible than those in the infant's natural food—breast milk. By the addition of Mellin's Food these solids are so modified as to be readily digested and perform their share in the nourishment of the child.

GREAT BRITAIN (WALES).—The Welsh or, as they call themselves, Cymry are descended from the ancient Celts and adhere with tenacity to the customs of their forefathers. They are a hardy race, brave and generous but impulsive and irascible. Inhabitants of the rural districts yet speak the Celtic tongue and are superstitious and fanatical. The chief characteristic of their simple costume is the tall black hat with wide, round brim. These hats are considered valuable heirlooms and are handed down through several generations. The illustration in another column shows a Welsh mother and daughter wearing such hats, the daughter being seated at a Singer sewing machine. Singer machines are used in Wales almost universally. Forty Singer offices are conveniently located throughout the country, so that Singer operators can easily obtain necessary accessories and their machines receive careful attention from Singer employees.

In the spring the birds are singing  
As they build their summer home,  
Blades of grass and buds are springing,  
O'er the mead the cattle roam.  
In the spring your blood is freighted  
With the germs that cause disease,  
Humors, boils are designated  
Signals warning you of these,  
In the spring that tired feeling  
Makes you every duty shirk—  
Makes you feel like begging, stealing,  
Rather than engage in work.  
But there's something known that will a  
Man to health and vigor lead.  
You will find Hood's Sarsaparilla  
Just exactly what you need.

A DEMOCRATIC RELIC.—Some very interesting reproductions of an old hickory armchair, once the property of Andrew Jackson, are being offered for sale in Boston, and may be found at the warehouses of the Paine Furniture Company. They are not expensive, and many of our readers would doubtless be glad to own one if they could see how attractive and interesting a chair it is. It is practically indestructible, being made of old-growth hickory, and it has a comfort peculiarly its own. We understand this is a private reproduction by the Paine Company, and that these chairs cannot be bought elsewhere.

REMARKABLE CASE IN SOMERVILLE.—Somerville, Mass., May 6, 1899. M. Louise Patterson, residing at 19 Granite Street, this city, was troubled for over a year by the swelling of the gland of her neck. After several unsuccessful surgical operations she decided to take Hood's Sarsaparilla and it helped her. The swelling has now entirely gone from her neck. It is said Hood's Sarsaparilla has cured goitre of many years' standing.

## The Congregationalist ..SERVICES..

No. 14. MEMORIAL DAY  
No. 15. CHILDREN'S SUNDAY  
No. 16. NATIONAL

35 Other Services Now Ready

100 Copies, 60 Cents, postpaid

THE CONGREGATIONALIST,  
14 Beacon Street, Boston

TIMELY  
Congregationalist  
Leaflets

1. Planning.  
3. Young Men in Politics.  
4. Somebody Is Wasting.  
5. Renewal of Good Citizenship.

3 cts. each; 100 copies, \$3.00.

THE CONGREGATIONALIST, Boston, Mass.

## THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

## CONTENTS

### EDITORIAL:

Paragraphs	701
The Peace Conference at The Hague	702
A New Departure in Congregationalism	702
Mohammedan or Christian	702
Ebbes and Flows in Spiritual Experience	703
Current History	703
In Brief	704

### CURRENT THOUGHT

#### CONTRIBUTIONS:

Letters from the Philippines. I. Peter Mac-Queen	707
The Genesis, Growth and Future of "the Trust."	708
S. N. D. North	708
A Prince and a Great Man in Israel. Rev. C. M. Southgate	709
The Missionary Work of Congregational Churches. Report of the Committee of Fifteen	710

### HOME:

Three Parables—a selected poem	713
Germany's Violin King. Maude Barrows Dutton	713
The Work at Hand. Willametta A. Preston	713
Closet and Altar	714
Pussies I Have Met. I. The Cathedral Pussy.	715
Martha Gilbert Dickinson	715
Tangles	715
The Conversation Corner. Mr. Martin	716

### THE SUNDAY SCHOOL—Lesson for May 28

### FOR ENDEAVORERS—Topic for May 28-June 3

Latest Figures	732
Miscellany	732

### PROGRESS OF THE KINGDOM LITERATURE

NEWS FROM THE CHURCHES:	
Handsome New Buildings in Brooklyn	732
From Springfield, Mass.	732
A New Brooklyn Church Started	732
Indiana's Annual Assemblage	733
Dedication at Whitinsville, Mass.	733
The Circle of Hartford Churches	734
Best Methods	736
Oklahoma's Territorial Meeting	736
A College City in the Southwest	737
Accessions to the Churches	738

### MISCELLANEOUS:

Business Outlook	698
On Guard Against Leprosy—a selection	698
Marriages and Deaths	698
In and Around Chicago	706
In and Around New York	712
Our Readers' Forum	716
Education	721
Commencement at Oberlin Theological Seminary	723
In and Around Boston	725
Home Missionary Fund	725
A View Point for Two	725
Notices	726
Matchless Puritan Poet—a selection	730
Sharper Discrimination Needed	731
Woman's Board Prayer Meeting	733
Christian Work and Workers	733
The Author of "In His Steps"	734
Temperance	734
Bits from Cracked Nuts	735

## THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

Published every Thursday at 14 Beacon Street, Boston.

PER YEAR IN ADVANCE, \$3; 3 YEARS, \$5; 5 YEARS, \$10.  
SINGLE COPY, 6 CENTS.

IF PAYMENT IS DELAYED, \$3.50 PER YEAR.

ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 Months, 25 cents

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance. CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address. DISCONTINUANCES.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract. READING NOTICES, loaded nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & CO., Proprietors, Boston

Entered as second-class mail. Composition by Thomas Todd

## Educational

### FISK TEACHERS' AGENCY.

Boston, New York, Chicago, Washington, Toronto, Minneapolis, Denver, San Francisco, Los Angeles. Manual free. EVERETT O. FISK & CO.

### THE PRATT TEACHERS' AGENCY

70 Fifth Avenue, New York  
Recommends teachers to colleges, schools, and families; advises parents about schools. WM. O. PRATT, Manager.

### THEOLOGICAL

#### MAINE, BANGOR.

### BANGOR THEOLOGICAL SEMINARY.

Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Wednesday, Sept. 6, 1899, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

#### CONNECTICUT, HARTFORD.

80th Year Opens September 27, 1899.

Unexcelled Advantages for College Graduates. Full information on application to Professor Jacobus. **HARTFORD THEOLOGICAL SEMINARY, Hartford, Conn.**

### MASSACHUSETTS

MASSACHUSETTS, WARREN (NEWTON).

**WINDSOR HALL SCHOOL FOR GIRLS.** Special Summer Term begins July 10. Fall Term Oct. 4. Dr. CHARLES H. CLARK, Waban (Newton), Mass.

BOSTON, 9 Ashburton Place.

### BOSTON UNIVERSITY Law School

Fall term opens Wednesday, Oct. 4. For circulars, address SAMUEL C. BENNETT, DEAN.

#### MASSACHUSETTS, AMHERST.

**The Sauveur Summer School of Languages** At Amherst College, Mass., July 10-August 15. For descriptive pamphlet apply to the Rev. DAVID SPRAGUE, Amherst, Mass.

#### MASSACHUSETTS, WORCESTER.

**Worcester Polytechnic Institute,** Worcester, Mass. Courses of study in Mechanical, Civil and Electrical Engineering and Chemistry. 195-page Catalogue, showing appointments secured by graduates, mailed free. Expenses low. 32d year. J. K. MARSHALL, Registrar.

#### MASSACHUSETTS, EASTHAMPTON.

**WILLISTON SEMINARY.** Prepares boys for any college or scientific school. Library. Physical, chemical, biological laboratories, gymnasium, etc. New athletic field with ¼ mile track. Opens Sept., 1899. JOSEPH H. SAWYER, M.A., Principal, Easthampton, Mass.

#### MASSACHUSETTS, NATICK.

### WALNUT HILL SCHOOL FOR GIRLS

Natick, Mass. Near Wellesley and Boston. Certificate admits to seven leading colleges. Advanced work. Preparation for Kindergarten Normal Classes. Golf, tennis, basket ball. Illustrated catalogue. Miss CONANT and Miss BIGELOW, Principals.

#### MASSACHUSETTS, LOWELL.

### Rogers Hall School

For Girls. Certificate admits to College. Apply to Mrs. E. P. UNDERHILL, Lowell, Mass.

MASSACHUSETTS, NORTON, 28 miles from Boston.

### WHEATON SEMINARY FOR YOUNG WOMEN.

65th year begins Sept. 13, '99. Advanced courses for high school graduates and others not wishing full college course; also college preparatory and special. Advantages in art and music. Gymnasium, outdoor sports, extensive grounds, Christian home influences. For circular and views address the president, REV. SAMUEL V. COLE, A. M., D. D., Norton, Mass.

### RHODE ISLAND

RHODE ISLAND, PROVIDENCE.

### FRIENDS SCHOOL FOR BOTH SEXES

Founded in 1784. Excellent home. Students from 18 states. All denominations. Thorough work in English, Science, Classics, Music and Art. Address AUGUSTINE JONES, LL. B.

### CONNECTICUT

CONNECTICUT, GREENWICH.

**ACADEMY AND HOME FOR 10 BOYS** Greenwich, Ct. Academy 74th year; Home 20th. Noted for successful mental, moral and physical development of pupils. Thorough teaching. Genuine and beautiful home. Unsurpassed healthfulness. References. J. H. Root, Prin.

### NEW YORK

NEW YORK, Poughkeepsie.

**LYNDON HALL SCHOOL** For Girls Poughkeepsie, N. Y. Preparation a specialty. Circular gives full particulars. SAMUEL W. BUCK, A. M., Poughkeepsie, N. Y.

## GINN AND COMPANY NEW BOOKS

### WENTWORTH'S GEOMETRY

Revised Edition. By G. A. WENTWORTH.

### DAVIS'S PHYSICAL GEOGRAPHY

By Professor DAVIS, of Harvard University, assisted by W. H. SNYDER, of Worcester (Mass.) Academy. 428 pages. Fully illustrated. \$1.25.

### HASTINGS AND BEACH'S GENERAL PHYSICS

By Professors HASTINGS and BEACH, of Yale University. 768 pages. Illustrated. \$2.75.

### YOUNG'S GENERAL ASTRONOMY

Revised Edition. By Professor C. A. YOUNG, of Princeton University. Half leather. 630 pages. Illustrated. \$2.75.

### BYRD'S LABORATORY MANUAL IN ASTRONOMY

By MARY E. BYRD, Director of the Observatory, Smith College. 273 pages. \$1.25.

### WENTWORTH AND HILL'S TEXT-BOOK OF PHYSICS

By G. A. WENTWORTH and G. A. HILL. 440 pages. \$1.15.

### SELECTIONS FROM COWPER'S POEMS

Edited by the late Professor JAMES O. MURRAY, of Princeton University. 243 pages. \$1.00. *Athenaeum Press Series.*

### SIR ROGER DE COVERLEY PAPERS

Edited by MARY E. LITCHFIELD. 178 pages. 40 cents. *Standard English Classics.*

### MACAULAY'S LAYS OF ANCIENT ROME

Edited by M. GRANT DANIELL. 145 pages. 35 cents. *Standard English Classics.*

### CATHERWOOD'S HEROES OF THE MIDDLE WEST

By MARY HARTWELL CATHERWOOD. 141 pages. Illustrated. 50 cents.

### CYR'S FIFTH READER

By ELLEN M. CYR. Nearly Ready.

### BIRD WORLD

A Bird Book for Children. By J. H. STICKNEY, assisted by RALPH HOFFMAN. 214 pages. 60 cents.

### HOYT'S WORLD'S PAINTERS AND THEIR PICTURES

By DEWISTHE L. HOYT, of the Massachusetts Normal Art School. 272 pages. Fully illustrated. \$1.25.

**GINN & COMPANY, Publishers,**  
Boston. New York. Chicago. London.

## Children's Day Services.

**A DAY OF SONG AND GLADNESS.** By MARION WEST. New Music and Recitations. 5 cts. each.

**WE SHALL GATHER THE LAMBS.** A New Primary Service. By Mrs. ATWOOD.

**ANNIVERSARY SERVICE** (Primary). May be used in connection with Children's Day. 2 cts. each.

**THE HOFFMAN BIRTHDAY CARDS.** 25 cts. per Dozen.

**PROMOTION EXERCISES.** By Mrs. ATWOOD. 5 cts. each.

**CHILDREN'S DAY RECITATIONS.** 32 pp. 15 cts.

**All Lesson Helps, Quarterlies and Sunday School Requisites. Complete Catalogues free on application.**

**HENRY D. NOYES & CO.,**  
13½ Bromfield St., Boston.

## HANDBOOK QUIZ

20 Questions on the contents of  
The Congregationalist Handbook.

Sent, postpaid, at the rate of

2 CENTS FOR EACH 25 COPIES.

**THE CONGREGATIONALIST,**  
14 Beacon Street, Boston.



## Bread Is One Thing Only.

Pillsbury's VITOS, the ideal wheat food, needs to be boiled only and is then ready to serve as a breakfast food. It can be served in thirty other ways—bread, cakes, puddings, desserts, etc. For covering fish and croquettes it is unexcelled. The VITOS Cook Book tells how. This cook book was prepared by ladies for ladies. The recipes are simple and suited to the resources of an ordinary household. Shall we send you a copy?

THE PILLSBURY-WASHBURN FLOUR MILLS CO., LTD., MINNEAPOLIS, MINN.  
GROCERS EVERYWHERE SELL VITOS.

SCIENCE OF RELIGION.  
OPEN COURT PUBLISHING CO.  
Chicago.

Just Published  
THE PSYCHOLOGY OF REASONING,  
by Alfred Binet.

A NEW SUNDAY-SCHOOL BOOK.  
**ROYAL HYMNAL**  
By Rev. ROBERT LOWRY and IRA D. SANKEY.  
"We have never had such enthusiastic singing in our Sunday-school as we have had since its adoption."  
Rev. CHAS. HERALD, Pastor,  
"Bethesda" Con'l Church, Brooklyn, N. Y.  
\$30 per 100. Sample copy, post free, 25 cts.  
THE BIGLOW & MAIN CO., New York and Chicago.

## HOUSEHOLD READING and WORTH KEEPING.

We are receiving many calls for these books, some of them from persons who already have one or both of the volumes. We have a few books left and will fill orders at once as long as the books last at \$1.00, postpaid, for the two.

**THE CONGREGATIONALIST,**  
14 Beacon Street, Boston.

### The Second Volume Now Ready

"An epoch-making book."—CHAS. CUTHBERT HALL.

## Christian Missions

And

## Social Progress

A sociological study of Foreign Missions.  
With 80 full-page illustrations.

By Rev. JAMES S. DENNIS, D. D.

Three volumes, large 8vo. Each \$2.50.  
Vol. I. Fourth Thousand.  
Vol. II. Just Published.  
Vol. III. Spring 1900.

THE original plan of issuing this work in two volumes, made before the magnitude of the undertaking was realized, has now been changed, and it will appear in three volumes of corresponding size. The second volume, now ready, contains more illustrations, and is even more valuable, than the first, of which the fourth thousand is now in press.

**Fleming H. Revell Company**  
New York Chicago Toronto

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.



# THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 18 May 1899

Number 20

## Next Week's Features

MY PRAYERS. The concluding article of the series by Rev. F. W. Baldwin, D. D., on The Culture of the Devotional Life.

JACK NAZARENE. A story of the new South.

THE MIRACLES OF MAY, by Isaac Ogden Rankin.

WHAT'S IN A MOTTO? by Estelle M. Hurlil.

MAY CHRISTIANS INDULGE IN LUXURIES. A budget of "Best Answers."

REPORTS OF STATE MEETINGS in Massachusetts, New York, Ohio, Illinois.

## The New Free Church Catechism

Second Edition now ready. Handbook Series, No. 23. Price, 4 cts.; 100 copies \$1.25 postpaid.

## The Congregationalist Services

No. 14, Memorial Day; No. 15, Children's Sunday; No. 16, National; and 35 other Services. 100 copies 60 cts. postpaid. Sample set, 15 cts.

**Honor the Lord's Supper**

Before the first Sunday in this month the pastor of the church in Sharon, Mass., sent to each member a pastoral letter. In it he urged all to be present at the Lord's Supper, even if they could attend no other public service. He was right in giving to this sacrament the first place in the church. No other public worship is so rich in meaning. In most of our congregations its importance is too little emphasized. The attendance, which should be largest on the Sundays when the Lord's Supper is administered, is often smaller than usual because the sermon is then less prominent. In some cases it is crowded in between the morning service and the Sunday school, trespassing on the time of both. Those churches will have the richest spiritual growth where this sacrament is most honored and its meaning frequently and fully explained. On Easter Sunday we assisted in administering the communion in a M. E. church. As one group after another knelt about the altar and the ministers addressed each person as they offered the bread and the wine, the scene was deeply solemn. We wished that this method might be adopted in our own churches. Any method which would add emphasis to the sacrifice of Christ, through whom our sins are forgiven, would be a distinct gain to our worship.

**Our Missions in the West Indies**

We have hoped that Protestant Christians in this country would make some amicable arrangement which would prevent waste of forces in the West Indies. But all the leading denominations appear to have girded themselves to go in and possess the land, and if the money can be raised we know from past experience that at least two of them, who each hold that theirs is the only true church, will pay scant attention to the claims of any of the others. We regret that two Congregational missionary societies have decided to enter this field. We do not believe it is wise policy for two societies of the same denomination to do

the same work in the same field at the same time. To be sure, the American Missionary Association takes Porto Rico and the Home Missionary Society goes to Cuba. But both islands require substantially the same work, of which the basis must be educational, and what Congregationalists do there ought to be under the direction of one organization. We understand that the H. M. S. has already secured a change in its charter permitting it to labor in foreign fields. The resolutions passed by the A. M. A. executive committee remind us of one of two boys trying to ride the same rocking horse. The boy said to his fellow, "Sam, if one of us should get off, there would be more room for me." It is our opinion that the A. M. A. is warranted in making such a proposition, and is, through its organization and experience, the better adapted of the two societies to carry on this work, both in Porto Rico and Cuba.

## More Churches or Fewer Ministers

"There is field enough for those who have faith and courage enough to make their own parishes." A minister asks an explanation of this recent statement in *The Congregationalist*. He appears to think there are already parishes enough for all who wish to attend public worship. But we are constantly hearing of country communities where no gospel is preached and where the people are going back to barbarism. We are told of sections of cities abandoned by churches for want of financial support, and we know that there are multitudes in every city who are never seen inside of church doors. If any man has faith and courage enough to gather some of these people into an assembly for worship in one of these communities, he will have his own parish. We do not suppose that many ministers are able to do this, though some have done it. But we know no other way in which all who are in the ministry can exercise the gifts of their calling. Look at the six Congregational churches gained last year and then at the 164 men who found their way during the same time into the Congregational ministry. Besides all these, consider the appeals constantly going out from the Methodist theological seminary in Boston for places for students to preach in the vacant Congregational churches of New England. Then think of the letters almost daily coming to this office from ministers who feel drawn toward our denomination if only pulpits can be found for them. Either there must be more churches or fewer ministers, or a large number of men waiting long for work.

## Prohibition in Maine

That the prohibition liquor law in Maine has stood for half a century and has had forty legislative amendments to perfect it shows the strength of its hold on the

people of that State. But many who have long defended the law are disappointed with its effects. We have not seen a stronger indictment against it than that presented in a pamphlet recently received entitled *Temperance and the Maine Law*. It was written by Rev. Francis Southworth, pastor of the Seamen's Bethel, Portland. As one who has spent his whole life in the State, and much of it in ministerial service, his judgment deserves attention. He declares that the law was passed because the people of Maine were already a temperance community, that it was a result, not a cause, of prevailing temperance sentiment. But he believes that it has bred official corruption and civic rottenness, and that it has educated a large portion of the citizens to be a kind of conscientious law breakers, till "this contempt for law in widening circles is today the most dreaded menace to virtue and public peace." The most important suggestion he makes is that a commission be appointed of the ablest and best business and professional men to devise some method of regulating the now unregulated sale of intoxicants which shall be worthy of the cause of temperance and of the State of Maine. We have no doubt that Mr. Southworth will realize more fully than he has yet done that it costs something to tell the truth. But, as he says, it costs more not to tell it. We hope, at any rate, that his pamphlet will be widely read, and that if it contains any misstatements of facts they will be answered.

## The World Admonishing the Church

Preaching to the unconverted has greatly diminished in recent years. Any one may convince himself of that fact by comparing current printed sermons with those of a quarter of a century ago and more. There is more preaching than ever, but it is mostly aimed at believers. The Week of Prayer was begun and for many years continued to unite the petitions of Christians for the conversion of the world. With the waning of the intensity of desire for that object the Week of Prayer has become less prominent. For the same reason the Day of Prayer for Colleges has lost much of its significance. But Lenten services, for deepening the experience of Christians, have considerably increased in our churches. The churches are turning their attention more and more to cultivation of their own members, less and less to proclaiming the gospel to impenitent sinners. But the world is admonishing the churches with reviving zeal. Societies for promoting social, moral, economic, civic and every other kind of reform are multiplying, and among the first of their efforts are addresses and resolutions condemning the churches for not having brought about these reforms. A familiar title

among those heading the many pamphlets coming to our desk is, Are the Churches Responsible? Of course the answers are all in the affirmative. The churches could close the saloons, abolish poverty, cause war to cease, secure the franchise for women, establish the single tax, prevent cruelty to animals, put an end to lynching and bring in the millennium before the century ends. Because the churches have not done these things the preachers from without take up a Pauline admonition and declare that their "damnation is just." The time will come when the churches, having profited by introspection and by the criticism of the world, will again take up their message from God to the world, "Repent, for the kingdom of heaven is at hand," and the clamor of voices will be stilled to listen to the word that is with power.

### The Peace Conference at The Hague

Summoned by the czar of Russia delegates from the lesser as well as the greater Powers of Europe, from the United States and from Japan are about assembling in Holland to discuss ways of lessening the likelihood of declarations of war and of diminishing its evils when declared. Whether judged by its purpose or its personnel it is the most important international conference of the century whose life is ebbing away. Although there are fewer clouds on the horizon than when the call of the czar was issued, facts still remain which justify the impression that the conference will not be able to bring in the millennium with the new century.

The conference assembles conscious of the condemnation of extremists like Tolstol, aware of the contempt of the military class of Germany and most of its university professors, open-eyed as to the passionate devotion of the French people for the army and the smoldering fires of hatred which still burn in French and German breasts, cognizant of the grim necessity which forces Great Britain to build and man a navy commensurate with its commercial strength and its imperial responsibilities, well informed as to the aspirations of Russia for Asiatic empire and Slavic supremacy in southeastern Europe, alive to the fact of Japan's settled policy of some day asserting her right to hegemony in eastern Asia, and enlightened respecting the changed policy of the United States toward participation in Asiatic affairs. And yet, despite all this, the conference assembles sure that the nominal if not the real motives which impelled the czar to call it together are motives in harmony with the divine will respecting ultimate international relations, and certain that the heart of civilized mankind, if not its head or its will, is yearning for the time when violence shall give way to adjudication as a means of settling all international disputes respecting territory and trade. For it is for these, and not for dynastic glory or personal ambition, that most of the wars of the future are to be waged, if waged at all.

The consensus of opinion is that the conference will end in disagreement if there is any attempt on the part of Russia to force action on the recommendations of the czar respecting reduction of

disarmament or the interdiction of new weapons and new devices. But it is thought that it will be possible to apply the principles formulated by the Geneva convention to naval warfare, to revise the declaration concerning the laws and customs of war elaborated at Brussels in 1873 and to formulate, at least in a tentative and partially inclusive way, the principle of mediation and arbitration in cases of a certain class. Standing shoulder to shoulder in favor of this latter schedule of the program, Great Britain and the United States will be able to do their most effective work at the conference, and it is gratifying to believe that orders to that effect have been issued by Lord Salisbury and Secretary of State Hay.

If, as the result of rational consideration of the issues involved, or as the fruit of inspiration of the Spirit of God, the conference gives to the world a more radical solution of the problem than we have outlined above, then we shall be truly glad. The burden of taxation now borne by the civilian of Europe is grievous indeed. Military life often makes brutes of men as well as men of brutes—to transpose a saying of Ibsen's. But if the conference does even as much as it is now thought it may, we shall feel that a great step forward has been taken, probably as great as could be expected at this stage of human history.

Experience has shown that local, State and national legislation affecting human intercourse and custom is sanest and most permanent when it keeps just the right distance ahead of the average morality and intelligence, and the ideals and attainments of races and nations as yet are too unequal to make it seem safe for the highest and greatest Powers to eschew deliberately those means of protection and action, which, however much they might like to cast them aside, must still be used in contesting with enemies who turn to them naturally and inevitably. To say this, however, does not preclude the statement instantly afterward that the higher the ideal and the greater the civilization of a Power the more imperative its duty in showing patience and forbearance in dealing with matters of controversy and the more it is bound to seek through arbitration and diplomacy the attainment of its purpose.

### A New Departure in Congregationalism

We have seldom printed a document of greater importance to Congregational churches than the Report of the Committee of Fifteen which appears this week. The appointment of that committee was the most significant act of the last National Council, and this report shows that the committee has done its work thus far with businesslike thoroughness. While all the members have freely given their counsel and assistance, the brunt of the labor, involving much study and extensive correspondence, necessarily has been borne by the chairman, Mr. S. B. Capen.

The next step toward carrying this very important movement to success must be taken by the committees of State associations. It rests with them to make a memorable advance in the missionary work of our denomination. And if it succeeds we predict that it will be accom-

panied and followed by a notable revival of religious interest for which many have begun to pray with renewed earnestness. This plan of systematizing the gifts of the churches involves no compulsion. It aims simply to put before all our members the larger work which Congregationalists can do if each one will take a reasonable share, and leaves it to each to decide whether the share referred to him is reasonable or not. We doubt not that many will gladly do much more than is expected of them, with a result far more important than their increased gifts—the kindling of enthusiasm to do greater things.

We trust that the renewed interest in missionary work which this plan is expected to rouse will not be checked by the conviction that some readjustment of the societies is necessary in order to secure their greatest efficiency. We look forward with confidence to their closer federation, to further reduction in the number of officers, to simpler methods of administration and to larger results for money and labor expended. These changes will be hastened by bringing all our members to share actively in the work of the societies. It may be that this committee will become the instrument for bringing about such changes, though it has done all that can reasonably be asked of it for the present. If the churches become thoroughly aroused to the importance of their mission, they will introduce new methods necessary to its successful accomplishment, in such ways as to win the joyful approval of those most interested and with the hearty co-operation of the societies themselves.

We believe that the appointment of this committee offers a new opportunity in the work of Congregationalists of prime importance. If those responsible for carrying out the plan proposed, from the committee of fifteen down to the committee of the local church, will devote themselves to it faithfully and wisely, they will themselves be surprised at the results. Here is a definite service to be put before every one. Think what it means to the world if each takes his part and the work is done. The committee has wrought out its plan. Now let there be no failure to appoint State and local committees. Let these see that the plan is placed before each church. Let every pastor put it before his people, and every one welcome the service to which he is called. Then the prophetic promise will be fulfilled of so rich a blessing poured out that there shall not be room to receive it.

### Mohammedan or Christian

The followers of Mohammed have spread their religion by wielding the sword with one hand while they offered the Koran with the other. Certain Americans, who call themselves anti-imperialists, never weary of insisting that Christians advocate the same method for extending the gospel. Since the beginning of our war with Spain they have reiterated their cherished theory that missionaries want our Government to engage in wars of conquest in order that conquered nations may be compelled to accept Christianity. The *New York Evening Post*, for example, says: "Now we wish to ask the missionary societies and the religious press,



which were so eager for this country to annex the Philippines in order to evangelize them, which God is now being preached to the natives, Gladstone's or Bismarck's?" The *Boston Advertiser* declares that *The Congregationalist* is "a very ardent advocate of the glorious doctrine of conversion by conquest." The *Post* varies the phraseology to "a hot champion of conversion by killing." Our contemporaries well know that we never have advocated any such doctrine. We should like to have the *Post* cite evidence that any missionary society or religious newspaper favors it.

American foreign missionary societies stand second to none for the ability and success with which they have planted Christian institutions and preached the gospel in heathen lands. They have never asked our Government for anything more than the protection of their rights, which is granted to every American citizen in foreign countries. Even this has sometimes been granted to them but grudgingly because they were missionaries. In most countries their success has been the greater because they belonged to a nation which had no ambition to acquire the territory of these countries. We have never known a foreign missionary who advocated the conquest of other nations by the United States in order to evangelize them. Only those reduced to dire extremities for arguments against expansion would bring forward a fiction so transparent. The idea is Mohammedan, but it is not Christian.

We believe that our nation is in duty bound to establish and maintain good government among the peoples for whose welfare it has become responsible in consequence of the war with Spain. One of the essentials of good government is religious liberty, which we believe the *Post* and the *Advertiser* in their periods of sanity have sometimes advocated. The maintenance of such liberty, which was denied by Spain, as it usually is in Catholic countries, offers greater opportunity to preach and teach the gospel of Christ. For this reason, among others, we are glad that the Philippines are to be governed by the United States and not by Spain, and that India is governed by Great Britain and not by Russia. We believe it is the duty of all enlightened nations to maintain religious liberty in all lands which they control. We ask for the gospel of Christ no other aid from any state than freedom to make it known.

The *Advertiser* recalls the facts connected with a gift of \$10,000 to the American Board a few months ago. Secretary Barton wrote a letter, which was published in the *Boston Herald*, denying that officers of the Board were in favor of an imperialistic policy. He now explains his meaning by saying, "I understand by the policy of imperialism the policy of conquest for the sake of acquiring territory." We have often declared our opposition to that policy. An anonymous giver sent to the Board ten bills, of \$1,000 each, with a note saying that he had been prompted to make the donation by Secretary Barton's letter, whose sentiments he approved. The *Advertiser* intimates that *The Congregationalist* suppressed these facts concerning the reason why the gift was made because we did not

sympathize with the motive. When we heard of the gift we wrote an account of it, including the facts we have now stated. The article was sent, as is usual in such cases, to the rooms of the Board for verification. At the suggestion of an officer of the Board the reference to the letter of Dr. Barton was omitted, as it was in the announcement of the same matter in the *Missionary Herald*. But in neither case, we are sure, was the omission due to any fear lest the policy of anti-expansion would gain support if it should be known that Dr. Barton's letter had brought \$10,000 to the Board. *The Congregationalist* is rarely accused of resorting to such petty methods of protecting its supposed views from assault by its opponents. And we are glad to say that the *Advertiser* rarely descends to such ungenerous insinuations against religious newspapers.

### Ebbs and Flows in Spiritual Experience

Why is not the course of my spiritual life even and progressive? This question has burdened many a soul, especially during the early years after conversion. At first it seemed as if spiritual progress must be unbroken, constant and peaceful. But soon it became evident that this is not the fact. Days of enthusiasm were succeeded by days of comparative indifference. Intense loyalty, which had endured for a time, was followed by a period of more or less voluntary yielding to temptation, which, so far from having lost its power, sometimes appeared to have increased it. Depression of spirits followed, accompanied by doubts whether conversion had been genuine.

This often has been a serious hindrance, but too much should not be made of such obstacles to progress. They are entirely natural, although of course they are lamentable. In one sense conversion is emancipation from the law of sin, because it imparts a holy purpose to the heart, loosens the power of evil, assures us of forgiveness, and affords spiritual health and encouragement. But in another sense it does not emancipate us from evil. It does not take us beyond the reach of temptation. So long as temptation assails natures like ours, sometimes it will seem so alluring as to overcome temporarily the strongest soul.

This naturalness of the ebbs which follow the flows of our spiritual tides is not an excuse for them, but it is an explanation. They do not follow each other according to a law of nature, like the tides of the ocean, but they are sure to come; although in the case of the true Christian the ebbs grow less and less and the flows increase more and more in number and power until some mature Christians seem to others, even if seldom to themselves, to have attained to that unbroken harmony and beauty of Christian progress which most of us expected from the time of our change of heart.

These experiences, therefore, are not to be regarded as deadly. Unless guarded against, resisted and overcome, they will be fatal. But they are neither surprising nor impossible to be dealt with. They should develop constant vigilance, prayerfulness and endeavor to follow the will

of God, day by day, in little things and great alike, with a single eye to entire obedience. Were it not for them we might grow more careless and indifferent, perhaps, than we do. They have their purpose in God's moral plan. Undoubtedly they render many a character unstable, although, if rightly encountered, they strengthen the soul. God understands them and makes allowances for them.

They have been characteristic of the most saintly and useful Christians in all history. They always will be facts of Christian experience. That the ebbs come, now and then, need not depress us unduly if we can be sure that, however slowly, we are learning to resist them, and if the returning tide of peace and usefulness rises higher and higher continually. So long as the moral nature of man remains what it is and the conditions of life upon earth continue as they are, it would be strange indeed if there were not breaks in the continuity of his Christian progress. But in spite of them it may be, and it ought to be, a true progress ever upward and onward to the end.

### Current History

#### The Home-coming of Admiral Dewey

Admiral George Dewey, worn by the cares of his vast responsibility and debilitated somewhat by the climate, is about starting homeward. He will come via the Suez Canal, the Mediterranean and the Atlantic, much to the sorrow of the citizens of San Francisco and the interior of this country. *En route* he will receive exceptional hospitality and honor from the naval officials of European Powers. Emerging from the Straits of Gibraltar, he may be met by Rear-Admiral Sampson and the North Atlantic squadron and be escorted across the Atlantic, but this is a detail not definitely settled now. Arriving in New York about July 4, he will have a welcome the like of which no other American has ever received. The precarious condition of his health will force him probably to decline participation in most of the demonstrations of admiration which the exuberant American public is planning for. But be his condition ever so frail, he will not be able to defend himself from a certain amount of homage, all of which he deserves, we are glad to say.

Assuming that he will survive the ordeal which he must undergo, and giving him a season of rest in his Vermont home, the question then arises, What will he do after he takes up his abode in Washington? Large as his present salary is compared with that of the average man's income it is small compared with what a European Power would put in the pocket of one holding his position. A large grant of money, titles by the yard would rain down on an English admiral returning with a like record of naval prowess and diplomatic sagacity. It has been suggested by Rear-Admiral Upshur, a retired veteran of our navy, that the American public would do a kindlier act toward Admiral Dewey if it provided him with a handsome residence in Washington than it would by tendering him innumerable receptions and dinners. From his letter to the *Brooklyn Eagle*, urging this course, we quote the following:

I cannot but believe that the large sums of money to be spent in dinners, receptions and the like in honor of Admiral Dewey would be better applied in his interests and those of the navy and country at large by providing for him a suitable residence in Washington, where, as the senior and ranking officer of the navy, he should reside and be in a position to receive and entertain officers and diplomats of foreign countries visiting our own. As an officer of experience and great distinction his counsel will be instructive and valuable to the Government. His position will in some measure correspond to that of the commander-in-chief of the army. In other navies the officers of high degree are usually provided by their governments with suitable establishments, as, for instance, Great Britain. . . . It is indisputable that these adjuncts to an officer occupying a distinguished position give additional force and dignity to the office.

Signs multiply that the suggestion will "take" with the people to whom it is addressed. Precedent and our peculiar political and social structure forbid us making Dewey the Duke of Manila, with a life claim of extra reward from the public strong-box. But we are not debarred from showing in some popular way that we are proud of a man whose courage, ability and discretion make him the greatest figure of a war the full significance of which even the sanest of contemporary statesmen and historians as yet only dimly perceive.

#### Governor Roosevelt's Success

The *Springfield Republican* looks upon Theodore Roosevelt as a "dangerous monomaniac." The New York correspondent of the *Boston Transcript*, reviewing the record Mr. Roosevelt has made up to date in dealing with the legislature, the politicians, the venal corporationists, etc., says of him: "He has developed astonishingly certain traits which even his best friends credited him with having in but small degree, tact, restraint, discretion, finesse, which, when united with his natural pugnacity, now somewhat curbed except when he talks about war and its glories, his honesty and pertinacity of purpose, his justness and desire to do rightly, have made him one of the best governors New York ever had." The correspondent adds much more to show that Mr. Roosevelt is a statesman of the first order, and one with whom the Republican party and the nation must reckon. The notion that he is a big boy with a hobby for conflict, and therefore dangerous to the community, must be given up. Take him all in all, he is the worthiest figure in American public life today, and chiefly so because he is virile, courageous, sensible and honest. He combines as few men do or ever have done the learning of the *doctrinaire* with the wisdom of the man of the world.

#### Who Is Responsible for Armenia's Plight

The *Nation* of May 11 contains a letter from W. J. Stillman, a journalist, long resident at Rome, who confessedly is one of the best informed men living concerning recent diplomatic history of Europe, in which he asserts that, but for the action of the United States toward Great Britain with reference to Venezuela, Great Britain leading and co-operating with Austria and Italy would have made a demonstration before Constantinople, and either deposed the Sultan or compelled effectual and immediate reforms in Armenia and the other Asiatic provinces of Turkey. When, later, Lord Salisbury found his hands free the Dardanelles had been fortified, and other complications

prevented action. Germany having consented to this action by Austria and Italy—the other members of the Triple Alliance—felt Great Britain's failure to act, and was compelled in turn to make concessions to Russia in order to placate her. As Mr. Stillman describes it, the resolute action of Mr. Cleveland and Mr. Olney, which they took without taking the people into their confidence, is accountable for the plight of Armenia today, and considerably more of recent European history.

#### The Rising Tide of Opposition to Sunday Journalism

A weighty deputation waited on the home secretary of the British Ministry last week to urge the government to act and suppress Sunday journalism. The Archbishop of Canterbury, John Burns and other eminent men were in the deputation. The home secretary, Sir Matthew White Ridley, treated the deputation most deferentially, expressed his personal sympathy with the movement, and intimated that the Ministry were in accord with him although unable to see how they could act. Feeling on this issue in England is still red hot, mass meetings abound, and the boycott continues and extends. The London correspondent of the *Chicago Record* attributes the persistence of *The Telegraph* in continuing with a Sunday edition, despite *The Mail's* announcement that it is willing to stop, to the willingness of *The Telegraph* to sink \$1,000,000 if thereby it can cripple its most dangerous daily rival, *The Mail*.

#### The War Cloud in China

Russia's new demands upon China for concessions for railways through Manchuria up to the gates of Peking itself have deeply stirred the Chinese and aroused apprehension in Great Britain, which had just begun to flatter itself that the recently negotiated understanding between the two Powers had settled for a time at least all issues relative to territory in China.

#### NOTES

The emperor of Korea seems to be a victim of the charms of a French adventuress—Mademoiselle Om—who is supposed to have pro-Russian tendencies.

The value of the agricultural crops and live stock grown and raised in the State of Kansas during the last seven years is greater than the debt of the United States.

President Cyrus Northrop of the University of Minnesota presided at an enthusiastic meeting supporting the Philippine policy of the Administration held in Minneapolis last Sunday afternoon.

Commodore Watson is to relieve Admiral Dewey and take charge of the Pacific squadron. He also is a pupil of Farragut's, and had it been necessary last summer to send a squadron to the coast of Spain Watson was to have been put in charge of it.

Reports from the Philippines during the week have not varied much from those of the past fortnight. Occasional skirmishes, parleys between the Peace Commission and the natives of Luzon, rumors of coming ending of the contest—such is the substance of it all. Were the situation anything like as critical in its international aspects as it was last summer Admiral Dewey would not have been permitted to leave.

The *Japan Mail* calls attention to the reprehensible fact that under the new code of laws which Japan is about to accept as authoritative husbands may obtain divorces on

the ground of the wives' adultery, but no such provision exists for the protection of the wives. The *Mail* adds, discussing this and other aspects of sexual immorality in Japan: "But, after all, what hope is there for Japanese women so long as the law does not recognize their rights?"

The meeting of the Confederate veterans in Charleston, S. C., last week, was not without turmoil and occasional clashes between the unreconstructed rebels and the men of the South, who, while loyal to the memory of the lost cause and its able leaders, are now more loyal to the United States and its flag. The decision to abstain from asking Federal authorities to assume responsibility for decorating the graves of the Confederate dead is evidence of sanity. General Joseph Wheeler's formal eulogy of the Administration was a significant event, one that would have been impossible a few years ago.

The departure of Brig.-Gen. G. V. Henry from Porto Rico and the assumption of authority as governor-general of the island by General Davis should not be overlooked or permitted to pass by without a distinct recognition on the part of the American public of the admirable work which General Henry has done in winning the confidence of the natives, in initiating reforms, in proceeding tactfully in dealing with local abuses and, best of all, in supporting so heartily the initial steps in giving to the Porto Ricans a public school system and centers of free religious Protestant influence. Latest reports from Cuba are somewhat disquieting, General Gomez having withdrawn from participation in the plan to settle with the Cuban army on a cash basis.

The death of Roswell P. Flower, formerly governor of New York State, removes a man whom we describe, for lack of a better term, self made. Latterly he had come to figure large in the financial world, and his death last week caused scenes on the stock exchanges of the country which may well give us pause to consider some of the ethical and political problems involved in present day concentration of wealth in the hands of the few. It is not at all pleasant to contemplate the fact that a man's eating or not eating cold boiled ham for lunch can precipitate or avert a semi-panic in which values shrink anywhere from ten to fifty per cent., and men in fighting to save themselves from ruin display frenzy and selfishness bordering on demoniacal possession and brutal greed.

Archbishop Ireland, speaking as an enthusiastic citizen of the American republic and as a liberally inclined bishop of the Roman Catholic Church, delivered an eloquent eulogy of Joan of Arc in the cathedral at Orleans last week. "From the religious point of view," he said, "I can find no explanation of this personality except the one she gives herself—'sent of God.'" He also said: "I leave Orleans and France for my far-away home more American than ever, centering in thee, O land of the star-spangled banner, the whole love and loyalty of my soul, because in thee I see that the highest liberty with authority and the strongest authority with liberty are loved by the church as they are loved by God, and because there it is required by all the laws that the church shall be respected."

#### In Brief

From the point of view both of solid worth and timely interest this issue of *The Congregationalist* deserves special attention. Every one eager to increase the efficiency of our national societies should read what the fifteen representative denominational leaders, clerical and lay, have concluded after investigating the present situation. The article on Trusts is from the pen of a prominent Boston business man, who in addition to being secretary of the National Association of Wool Growers holds an appointment from President McKinley as a member of the National



Industrial Commission, which is now investigating labor conditions in this country. Peter MacQueen's first letter from the Philippine Islands is a vivid picture of stirring scenes being enacted there. Many besides Christian Endeavorers, to whom the story in the Home is particularly addressed, will enjoy reading it, and persons whose tastes are musical will not overlook the picturesque description from an eyewitness of the recent great jubilee in Germany in honor of its famous master of the violin. The news from the churches this week is unusually abundant and interesting.

Willful ignorance of God's law is not an excuse, it is an aggravation.

An undecided will in the moral choices of life is so far an evil will. It was Esau's condemnation that he cared nothing for his birthright.

Over a hundred answers have been received to the luxury question. A due proportion will appear next week after the sifting process has done its work.

"He pushed many young men to the front," is a comment on the life of a successful business man who died last week. Would that this record were oftener emulated.

A tender interest attaches to the article by Mr. Savage, on page 726, because of the fact that it must have been one of the last which the author, who died last week, prepared for the press.

Ex-President Harrison is en route to Paris to act as counsel for Venezuela before the arbitration tribunal. In 1900 he will preside over the Ecumenical Conference on missions to be held in New York. This ex-president finds worthy ways of spending his old age.

"God is not an elective," is President Stryker's (of Hamilton College) way of answering the question of the *Yale News* respecting the advisability of giving up compulsory attendance at chapel at Yale. He also makes the terse remark that: "It is manly to pray. It is ungentlemanly not to."

If Admiral Dewey is to come via the Suez Canal, would it not be opportune for him to stop and interview the sultan of Turkey about the indemnity due the United States? Mr. Straus induced the sultan to promise to pay it some time ago. Might not Admiral Dewey come home with the cash?

The *London Times*, on the tercentenary anniversary of Cromwell's birth, had no reference to the life or service rendered to England by the man whom the greatest of living English historians, S. R. Gardiner, describes as the "greatest Englishman of all time." How is that for partisan journalism!

Some distressing accounts appeared in last week's Boston court records of the grief and shame of young women sentenced to the house of correction for crime. If the sympathy awakened for these wrongdoers shall result in efforts to prevent other young lives from plunging into ruin, then the highest ends of justice will be gained.

Prosperity in the United States and a backward season in Canada have caused an unusual emigration of French-Canadians to the States this spring. This means a larger number of opportunities for preaching the gospel to men and women whose chief conception of religion heretofore has been that it is a commodity to be bought at markets over which priests preside.

An observer of the services held last Sunday on Boston Common characterizes four as socialistic or political, one atheistic and two religious. From one hundred to five hundred listeners gathered about each, out of perhaps 10,000 persons on the grounds. It is a good omen for the new work of the Evangelical Alliance that the services conducted in the

name of religion had the largest number of auditors.

Bishop Scarborough of the diocese of New Jersey, in his annual address to the Protestant Episcopal clergy last week, used the recent Belmont-Sloane wedding as the text for a ringing deliverance on the necessity of a stricter regard for virtue and decency on the part of the clergy of that church in dealing with men and women whom the state has divorced for reasons which a disciple of Christ cannot condone.

That was a splendid text which a Newton pastor took last Sunday for a nature sermon, "The trees of the Lord are full." And what a glorious day it was to deliver such a discourse! We don't blame the men who are tempted by this beautiful season to preach at least one discourse pointing out the analogies between the physical and the spiritual life. There is a good deal of gospel in that kind of preaching, or at least there may be.

Rev. Dr. Henry van Dyke, preaching an installation sermon last week, said: "We are apparently on the verge, if we are not already on the edge, of an era of strife and dissension in the church. On the one side the motto is 'no progress' and on the other side is 'no permanence.'" This is the way one of Presbyterianism's clearest-sighted observers appraises the situation in his own church as it goes up to its highest assembly to discuss the McGiffert case.

Baptists in considerable numbers left New England last Monday, and their ranks will be steadily increased on their journey across the continent to attend their anniversaries at San Francisco. The Southern branch of this denomination is holding its meeting at Louisville, Ky., where Dr. Whitsett's case is the chief irritant. Presbyterians are getting ready to tackle Professor McGiffert at their General Assembly in Minneapolis. We do not forget that Paul once declared that all such contentions "have fallen out rather unto the progress of the gospel."

Cardinal Gibbons prepared for a syndicate of Sunday newspapers last week a scathing arraignment of our present divorce legislation. President Patton of Princeton University, addressing the under-graduates of that institution last Sunday, referred to the recent Belmont-Sloane wedding as "simply disgusting." He said it was time "that Christians in this country turned their attention to questions of fundamental morals," and that "the various grounds of divorce and the facility with which they are granted in the various States of the Union is a disgrace to our Christian civilization." It is gratifying to find men in such high places speaking out boldly.

Professor Briggs was advanced to the Episcopal priesthood by Bishop Potter last Sunday morning, the preliminary agitation crowding the small Pro-Cathedral more than to the doors. This Pro-Cathedral is a downtown East Side mission chapel, for whose existence and maintenance Bishop Potter is responsible and where, it is stated, Dr. Briggs will labor in so far as he performs pastoral labor anywhere. No demonstration was made by the opposition, and, while a large number of Episcopalians regret the advent of Dr. Briggs into their church, the probability is that the new Briggs case is ended for the present.

The meeting in memory of Oliver Cromwell, held in the first Unitarian Church, Boston, last Friday, under the auspices of the American Antiquarian Society, was, so far as we have been able to discover, the only formal recognition in this country in any adequate way of the tercentenary of the birth of a man whose influence upon our national life was far-reaching, even though he set aside the temptation which beset him once in his career to cast in his lot with the Puritan New Eng-

land colony. The church in which the service was held formerly had as its pastor John Cotton, a friend and correspondent of Cromwell, hence the choice of the place of meeting. Edward Everett Hale, State Senator Parsons, Rev. Calvin Stebbins and Rev. E. G. Porter were the speakers.

Already appreciative words are reaching us from Maine, touching the effort which this paper is making to occupy the field covered by the *Christian Mirror*. We are confident that readers of that journal for many years, to whom *The Congregationalist* comes now for the first time, will find it in a little while an equally acceptable weekly visitor. We plan to increase both the quantity and the quality of the news from the churches of that State, and to discuss as well matters of vital interest to our Congregational people there. We are glad to announce that the secretary of the Maine Missionary Society, Rev. David P. Hatch, Rev. C. D. Crane of Machias and Rev. E. R. Smith of Farmington will serve as consulting editors in the preparation of our monthly Maine broadsides, and their work will also be in evidence from week to week.

The speech of Rev. Dr. Judson Smith, secretary of the American Board, at the annual meeting of the Congregational Union of England and Wales last week, seems to have aroused much enthusiasm of a kind based on fellow feeling for kinsmen and co-laborers in extending the bounds of Christian democracy. Dr. Smith rendered thanks in behalf of the United States for British sympathy and aid when the other Powers of Europe were hostile during the early stages of the war with Spain. "Whatever friction there may have been in the past, that is over now," he said. "We hope to prove at every time and in every emergency a friend to England as England proved our friend." Principal Fairbairn, replying, expressed his confidence that the new departure of the United States meant the growth of a new religious impulse, a new moral enthusiasm and a new divine passion in the politics of the world.

The difference of attitude and point of view between Scotch Presbyterian scholarship and American Presbyterian scholarship is well illustrated in recent statements of Prof. Marcus Dods and President Patton of Princeton University. The former, writing on two recent books which endeavor to adjust the hypothesis of evolution and the evangelical creed, shows sympathy for the attempt and a consciousness that it is defensible. He even goes farther and says, what Princeton's former president, Dr. McCosh, long ago stated in substantially the same words, to wit that, "even were it proved that our moral and religious convictions are the slow growth of seeds implanted millions of ages ago in the lower animals, they may be as valid and true as if breathed into the individual by the divine Spirit." But President Patton, in a parting address to the students of the Princeton Theological Seminary last week, poured contempt on the evolutionistic philosophy.

Plymouth Church, Brooklyn, appears to be considerably excited over a proposal to attempt to induce other churches to make a general protest against "imperialism." A committee appointed some time ago on this matter last Friday evening presented majority and minority reports. The majority reported it inexpedient to make any effort in this direction. The minority brought in a report criticizing the conduct of the Administration in its management of affairs in the Philippines. The Administration was defended in a type-written address by one of the members of the church, and in the midst of it, according to newspaper accounts, the meeting voted to adjourn and the people went home. Plymouth Church, of course, is free to make this one of its prayer meeting topics, but inasmuch as it is likely to lead to political partisan disputes

we hope and believe the good sense of the majority will prevent it from attempting to introduce the subject in this form into sister churches.

## Current Thought

### CONGREGATIONALISM NOT PROVINCIAL

*The Interior* remarks: "For some reason Congregationalism is practically limited to the English-speaking peoples and flourishes best in certain restricted localities." It is probably true that on the continent of Europe and among the Latin-speaking peoples a polity involving a closer ecclesiastical control is more congenial to the traditions of the people, but when we consider the multitudes of converts made through the instrumentality of the American Board in many parts of the world, who, if not Congregationalists, are certainly not denominationalists of any other name, we would hardly venture to speak of Congregationalism as a restricted enterprise. It is true that the missionaries of the American Board do not make Congregationalists, but Christians, leaving their converts free to form their ecclesiastical associations to suit themselves or their own ideas of the Word, but certainly Congregationalism, like any other form of Christianity, should be given credit for whatever of reduplicating force it manifests in the Christianizing of the world, whatever be the precise label which the resulting converts elect to wear.—*New York Observer*.

### THE CLERGYMAN AND DIVORCE

Hasty marriages ought also to be regarded with suspicion, and marriage of divorced parties unknown to the minister ought never to occur, at least until he has had time and taken the pains thoroughly to satisfy him that the marriage is proper. There should be especial care where the parties are notoriously rich, because of the charge so sure to be made in such cases against the church. The demand must soon be heeded for uniform legislation throughout the land. The state is bound to protect the family, and nothing is more certain than that the present condition of law is intolerable.—*The Evangelist*.

### THE INTERNATIONAL COUNCIL

The program of the International Council of Congregational Churches, to be held in Boston in September, embraces topics of vital interest to the English-speaking race. The happy combination of English and American leaders of religious thought will give to the meetings a unity of sentiment that will do much to confirm the best traditions of Congregationalism. Not only England, however, but Canada, Australia and other countries are to be represented. Such an assembly of ministers of Jesus Christ will surely exert an influence upon the religious community at Boston which must tend to the quickening of fraternal regard and the deepening of the faith life. All sections of the one spiritual Church of Christ will share in the outpouring of blessing which, it is confidently believed, will descend upon the gatherings.—*The Christian (London)*.

## In and Around Chicago

### The Theological Seminary

The work of the year closed May 10, with the public exercises in Union Park Church. The Graduating Class numbers forty-nine. All but eight have already accepted invitations for settlement. The twenty-five in the English department represent fifteen colleges, eight countries and seventeen States. The six German graduates were trained in five different institutions. Mr. K. D. Momiroff of Monastir, Macedonia, goes back to Turkey to serve a congregation in the vicinity of Thessalonica. The degree of B. D. was conferred upon those members of the class who had taken an extra examination in five different departments of the seminary course. It was

also given to Prof. James H. Breasted of the University of Chicago, who pursued most of his theological course here. The degree of Ph. D. was conferred on Frederic Perry Noble for his studies in missions and for his recent book entitled *The Redemption of Africa*. The class was represented on the platform by Mr. J. F. Hartman, whose theme was *Our Ground of Hope in the Ministry*. Dr. Kittredge Wheeler, pastor of the Fourth Baptist Church, spoke on the element of power in the ministry, and Dr. G. R. Merrill on the privilege of the ministry of today. The degrees were conferred by President Fisk. The music, under the direction of Professor Chamberlain and furnished by the students in the seminary, was of a high order. The service of consecration and the consecration prayer, offered by Dr. M. Burnham of St. Louis, were impressive.

The final examinations have been going on nearly a week. Professors and students think that the requirements for entrance and graduation are becoming greater every year. The annual sermon before the seminary was preached Sunday evening in the First Church by Dr. W. E. Barton. His theme was *The Divinity of Service*. At the alumni meeting Tuesday the paper which created most interest was one read by Dr. E. W. Blatchford and proposing radical changes in the conduct of the seminary. These are the establishment of a missionary lectureship to be filled by men familiar with the work and to represent, in a term of five weeks each, the home and the foreign field. It is also proposed to admit women to all the privileges of the seminary on the same terms as men and to provide through evening sessions for the training of laymen. Efforts are also to be made to secure a better equipment for the library. Plans are under consideration for the opening of the seminary during a part at least of the long summer vacation, and also for the establishment of a school for the training of church musicians. What has been accomplished by Professor Chamberlain indicates what may be done if larger means are placed at his disposal. The prize of \$50 offered the Middle Class for the best essay on *Miracles*, in their reference to modern scientific theories, was awarded Mr. W. O. Rogers, a graduate of Iowa Wesleyan University. The Ford Fellowship for the class of '99, of the value of \$500 a year for two years, was given Mr. James Mullenbach, a graduate of Fargo College.

### Advantage of Councils

For a long time the Douglass Park Church has been burdened with debt. Its members had become discouraged and were about ready to disband when they were advised to call a council to consider what ought to be done. It met two or three months ago. After listening to full and various statements both from the pastor and the officers of the church, it was unanimously decided that steps should be taken to aid the brethren to pay their debt. Appeal was made to the Building Society for a grant and a loan, and the different churches of the city undertook to raise \$1,000 for the same object. The people on the ground were encouraged to try and raise at least \$350. This they have done and considerably more. After repeated adjournments the council finally dissolved last Monday, having accomplished its work and taken steps to secure the property of the church for the permanent use of the denomination. Rev. Mr. Lee's pastorate, although one of extreme difficulty, has been attended with large additions to the church membership. Still earlier in the year a council met to discuss the situation of the Forrestville Church. Here the brethren were on the point of disbanding, although in the midst of a promising field and with a membership somewhat in excess of 150. A pledge on the part of two or three churches on the South Side—the Kenwood Evangelical, the South and Plymouth—to raise \$400 to remove a troublesome floating debt imparted new courage, and with the advent of a minister of ripe experience, Rev. J. M. Green, the outlook has

entirely changed. Audiences are good. The Sunday school, which has always been large, is better than ever, the prayer meetings are growing, and the prospect is that in the near future this church will soon become one of the more prosperous of those in what we are accustomed to call the second rank.

### The Fruit of Twenty Years

Dr. Noble's pastorate at Union Park, whose twentieth milestone has just been set up, illustrates the value both of protracted service for a single congregation and of a definite purpose steadily adhered to for a series of years. At the beginning of his pastorate there were only 600 members. Since that time it has had double that number on its roll. Two churches have been formed out of it and hundreds of persons have been dismissed to strengthen or make possible suburban churches. With a debt of \$55,000 on the property twenty years ago, Dr. Noble arranged for regular contributions to the leading objects of benevolence and also decided upon the best way for getting rid of the debt. In a comparatively short time this was paid and money raised for needed repairs on the great edifice. During Dr. Noble's ministry the church has given \$44,221 to the American Board, to the City Missionary Society \$43,436, while the total contributions reach the sum of \$261,336 and the home expenses, with the amount paid on the debt, reach the sum of \$361,421, an aggregate for twenty years of \$622,778, or an average of \$31,000 a year.

### The Ministerial Hegira

Dr. S. J. McPherson's letter of resignation, read at the Second Presbyterian Church last Sunday, is a remarkable document. In it he says that during his long service he has received no criticism, that the treatment accorded him has uniformly been considerate and sympathetic, that he resigns chiefly because he believes it will be for the advantage of the church. He has given his message and is confident that another man with a somewhat different message will accomplish more for the people. His pastorate will close the first Sunday in July. His love for boys has led him to accept head mastership at Lawrenceville, N. J. Dr. J. Q. A. Henry the same Sunday morning preached his farewell sermon to the congregation of the La Salle Avenue Baptist Church. Dr. N. I. Rubinkam also bade the people of the University Congregational Church farewell, partly because the changes he desired in the creed of the church were not adopted, but chiefly because he wishes to devote his life hereafter to literature and educational service.

### The A. M. A. Indorsed

One of the interesting incidents of the Ministers' Meeting Monday was the reading of a message from President McKinley thanking the members of the Chicago Association for the message of loyalty and encouragement sent him last week during its sessions at Evanston. With opposition from a single individual, resolutions were passed approving the proposal of the A. M. A. to establish schools in Porto Rico, and its appeal for special funds for this object. The opposition was based on the ground of comity toward other denominations already at work in this field. Most of the brethren, however, felt that inasmuch as the A. M. A. has taken pains to make an agreement with different bodies as to plans of work, and has failed, it is no longer under obligations to refrain from entering upon a work which no other society is likely to undertake with such prospects of success as its experience justifies it in anticipating.

### The Crerar Library

The fourth annual report indicates the growing importance of this scientific library of reference. It now has an endowment of not less than \$3,000,000. Fourteen thousand volumes were placed on the shelves last year, making, with the bound periodicals, an increase of 43,000 volumes. There are now over 70,000 volumes in the stacks.

Chicago, May 13.

FRANKLIN.



## Letters from the Philippines

### I. Manila in a State of Siege

BY PETER MACQUEEN

Manila has now been in a state of siege for forty-eight days. Of course the harbor being open makes our hardship light and our stay inside the ring of rebel entrenchments is often more comic than tragic. The events that led to our present position are known and read of all men.

Emilio Aguinaldo (pronounced Ageenaldo) is a half-breed Japanese and Filipino. He had been, in 1896, engaged in a war of the natives of these islands against the power of Spain. The Spanish generals never wanted the Filipino wars stopped, because in petty wars lay their path to emolument, glory and military promotion. But in 1897 a Spanish general wanted to go back to Spain and to be able to say that there were no rebels in arms in the Philippines. So he put down the most of the armed opposition, but finding that one Aguinaldo and a few friends were better sprinters than the Spanish soldiers, and had got to the hills where he could not catch them—sprint he never so fast—he held out a bribe. Aguinaldo and his compatriots took it. It was that these gentlemen should leave the islands and accept \$400,000 from Spain in gratitude for their allowing themselves to be vanquished. Spain, as a matter of fact, paid \$200,000 of it. The rest is a tale that is told.

When the Americans took Manila on Aug. 13, 1898, they had to fight the Spaniards and watch the Filipinos. Aguinaldo had landed, collected forces and, armed with the best guns of modern times, had driven the Spaniards into Manila. All around Manila from Malate to Malabon, in a semicircle twenty miles long, the Filipinos had their trenches. The Americans immediately policed the city and put their entrenchments around in a semicircle inside the Filipino trenches. Thus for about six months the two armies faced each other. At first their relations were most cordial. The Filipino officers came into the city of Manila, were well treated by the Americans, and dined and fraternized with our boys.

But by and by (about December, 1898) clouds came into the sunny horizon. The American troops drilled every day. The Filipino officers and soldiers watched them. Nothing is more marked in Oriental than their wonderful power to imitate. Aguinaldo's men went back to their camps and exactly imitated the evolutions of the Americans, with this significant exception—that while our boys had the obsolete Springfield rifles, the Filipinos had the Mausers captured from Spain.

After a bit the Filipinos began to mistrust us. In the first place, they thought our long inaction was cowardice. In the second place, the American Government, pending the treaty of peace, had allowed the old Spanish laws to remain in force, which work greatly to our prejudice.

The Spaniards, for example, had very high tariffs here against American imports. These still remain. The Spaniards taxed everything in sight. A man was taxed for going to work. You cannot today (March 25, 1899,) open a bake-shop in Manila without paying a heavy

tax every three months. The men who have the little pony wagons, where the whole outfit is worth 100 Mexican dollars, I am told, on the authority of Hon. Timothy Coakley of Boston, have to pay our Government twenty-eight Mexican dollars a year as a tax. I know a barber in Ermita (a section of Manila) who had to stop business because he could not pay his tax, and a poor fruit woman had her bananas thrown into the gutter by an American soldier for the same reason. The Spaniards knew these Filipinos; they understood their language; they often passed over a poor woman's stall and let her keep on selling even when she could not pay her tax.

On the other hand, there was no one here to blame for the state of things. It was law; it was military law. It was soon to be replaced by beneficent legislation. The civil courts had been stopped because the American military authorities refused to carry out the sentences of the Spanish judges. These things gave the German and English residents ground to grumble, but not good ground. It was largely necessary. Law, order, cleanliness and prosperity have already begun to show in Manila. All these events in Manila, coupled with the fact of white skin and black skin and coupled with the further fact that Aguinaldo had gained tremendous ascendancy over the imaginations of the Filipino folk, helped to make them easy to tamper with. They were told: "Your *cedulas personales* cost \$2 under Spain; they will cost \$10 under America." These *cedulas* are cards of identification, for which every one over eighteen years of age had to pay a tax.

Then the lust of war came into their blood,  
For they thought that they were slaves.

The bravery and endurance of our American soldiers need no comment. But what shall I say of Filipino valor? The Filipino "hasn't got no papers of his own; he hasn't got no medal and rewards." But there is only one opinion concerning his fighting qualities, and that is that they are beyond all praise.

The walled city of Manila is one of the most romantic and picturesque places in the whole world. It lies on a kind of peninsula made by the bay of Manila and the Pasig River. It is a sort of triangle, each side of which is a mile long. On the river are the harbor, the Custom House and the ships. On your right is this old, walled, moated, grass-grown, weed-bedged, mediæval city. You land on the left and go up to the Bridge of Spain. Crossing this you walk back down the river a quarter of a mile, past the statue to Magellan, past the women who are always washing. Then you are at the walled city. First a wide ditch runs round it from the river to the sea; then a rim of land; then old walls and a moat. Then the inside walls. The old drawbridges are still hanging on their rusty chains. The ancient inscriptions frown upon you and the portcullis warns you. Up on the walls is a lovely walk, giving you a wider and fairer vista than that seen in good old Chester in the land of the English. Far

out in the bay are the boats of Dewey; beyond is Corregidor, green till it meets the white teeth of the surf; and on the hazy horizon recline great hills, which are tinted all precious hues as the sun slides behind them for the night.

Between the walls and the sea is a fine boulevard, and on these cool March nights the Spanish and American ladies are wont to drive, the latter distinguished by their pretty gowns and bonnets, the former by their dark skin and daintily coiffured heads. The Spanish do not wear bonnets, but the imitative Filipino women are wearing the latest American styles. Outside the walls the city has spread for miles on both sides of the river. When peace comes, Manila ought to be one of the finest cities on the globe.

But now we are distressed on every side. General Otis spoke truly when he said to me: "Tell the American people that nobody living understands all sides of the Philippine question. You can get men in Manila to favor a hundred sides and theories. It is a very complex issue."

I have stayed in the trenches, gone with the soldiers into battle, tramped the deserted streets at night, talked to the Filipino mother as she crooned to her child and prayed for Aguinaldo. One mother told me, while the wind in the palm trees lulled her sleeping baby: "Los Americanos do not understand Aguinaldo and Aguinaldo does not understand los Americanos. If they understood each other, no war would be possible. The Americans are just, the Filipinos are brave. All war is bad—bad for us, bad for America. We ought to have peace; we will have it when we come to know each other." So the Filipino mother whispered a better doctrine than the great admirals and generals have learned. In her weakness she was wise enough and bold enough to say that the triumph of justice was the only peace.

To live in Manila among the army and the natives, as I am doing, is to live a hundred years in a day. I have great hope for these islands, hope for the natives and hope for the protectorate. The people need wise and firm handling. They may not be half devil, but they are certainly half child. With wisdom and a well-managed campaign, which ought to be short and sharp, we can establish a protectorate which will be best for the islands and for the world. We must be just, kind and firm or we shall never subdue them. If our Government puts unwise laws upon these people, the Americans here will help them and the Europeans will intrigue against us.

These islands are a treasure-trove. They will yield only to fairness. We should get rid of military law as soon as possible. There is no glory in beating down a weak, defenseless foe. I think the American Government and people mean to do justly. They hate war. They are in sympathy with the Filipino mother, who under the murmuring palms besought me, "O, senor, write to your people that all war is bad—*mucho mala*."

San Pedro Macati, Luzon, March 25.

## The Genesis, Growth and Future of "the Trust"

By S. N. D. North

The tendency to consolidation and monopolistic combination in industry, however startling, however reckless, however dangerous it may appear, is the natural and inevitable outcome of forces which have been at work for a century. The basis was laid for it when steam driven machinery began to take the place of hand labor. The modification of industrial conditions has been progressing at a constantly accelerating rate, until at length it has reached a point which seems to complete one stage of this industrial transformation—it is only a transitory and not a final stage—and brings us face to face with certain new problems of which civilization has not dreamed, which it must prepare itself to handle, and with which it will prove itself abundantly able to cope. Whether or not the popular mind tends to exaggerate the dangers arising from the domination of the "trusts," it is certain that we cannot clearly measure them, and it is unnecessary to assume that we cannot successfully deal with them. Just now the worst phase of the business is the recklessness with which many manufacturers are abandoning competition for combination, and the enormous quantities of fictitious capitalization with which they are flooding the country. Enterprises thus launched contain the elements of their own doom.

Wherever machine industry exists the large establishment tends to eat up or to drive out the smaller, for the economic reason that the larger the turn-over the smaller the margin of profit upon which business may be successfully carried on. Driven by this economic law, the larger establishments have been constantly increasing their facilities, and thus it has gradually come about, in most of the great industries and in most of the manufacturing nations, that the productive capacity has passed beyond the consuming capacity of available markets. Free competition, as we call it, has become so keen, and withal so expensive, that the margin of profit disappears; and capital invested in manufacturing has found itself, not simply unproductive, but tending constantly to eat itself up in a struggle for existence, brought about originally by over-investment.

These are the conditions under which rivals in business see in combination an apparent remedy for the undoubted evils of over-competition. They are forced to recognize the necessity for some power of regulation, and they accept that which is most obvious or most adaptable. Sometimes it takes the form of a selling agreement or pooling arrangement, like that adopted by the forty odd print cloth mills of Fall River, which simply trustee their product and agree not to sell below a minimum price fixed by three trustees, which price is varied from time to time according to market conditions. Sometimes it extends to the entire control of the concerns in interest, management being delegated, and the individuality of the separate establishments otherwise preserved. More frequently of late it leads to the actual merger into one cor-

poration and the transfer of title to all the property of all the establishments concerned. It is easy to see that the first two of these methods are the healthier and the least obnoxious, while the third is the more commonly resorted to, because it permits an immediate realization of the full value of properties which have in many cases become unremunerative.

Whatever the method, the purpose and effect are the same. The element of competition eliminated or minimized, prices can be controlled and profits restored. The more complete the combination can be made, the more effective it becomes for this purpose. The element of monopoly, or practical monopoly, is essential to the full realization of the object; and this monopoly appears to be secured, temporarily at least, when the aggregation of capital becomes so great, in comparison with the relative demand for the product, that new and outside capital is discouraged, through fear of a superior and crushing force, from entering the field in competition. It has practically existed for years in the case of the Standard Oil Company, supplying about 80 per cent. of the output; the American Sugar Refining Company, supplying 85 per cent.; and the American Linseed Oil Company, supplying 90 per cent. The new Tin Plate combination controls 95 per cent. of the product. In the literal sense these are not monopolies, neither actually nor technically, yet for practical purposes they are, and the outside concerns may be said to live by sufferance. They are not so complete, however, as are certain monopolies established by patents, and accepted by the public as legitimate because thus legalized.

Thus the industrial consolidation is a natural outcome of existing conditions, and must be accepted as an evolution which legislatures cannot prevent or suppress. If it is an evil, it springs directly out of another evil, that of over-competition, and it argues itself the lesser of the two.

Accepting it as an evil, and one which must be dealt with, we need not hesitate to pronounce both inadequate and foolish the methods thus far adopted of handling the trust. Prohibition in a dozen different forms, by more than that number of States, has been directed against combinations in restraint of trade, the only effect being to embarrass and annoy. These statutes are foster-brothers of the pope's bull against the comet. It is not possible to suppress industrial combinations by forbidding certain forms of organization, for other forms will answer just as well. It is not possible to fix an arbitrary limit beyond which the capitalization of a manufacturing corporation shall not pass, or to define the number of mills to which its production shall be confined, or to declare that a monopoly exists when all the world is theoretically entitled to enter the field. It is not possible, in a word, to arrest an industrial evolution by legislation.

It is possible, however, to regulate it, and it is obvious that public policy demands some effective steps in that direc-

tion. The dangers which the public scents in these gigantic aggregations of capital are not imaginary. They carry with them powers and privileges greater than any which inured in the barons of feudal times, because they affect vitally larger masses of people. These powers are certain to be used for private advantage at times when that must result to the general public disadvantage. The power, for instance, to "corner" any one of the great staple necessities of life, which unquestionably exists, carries with it tremendous potentialities for fortune-making and ruin-spreading, which will be used unscrupulously, as opportunity presents itself, by unscrupulous men.

Such powers are necessarily of a quasi public character and compel Government cognizance and supervision. They have had their perfect parallel already in the evolution of our system of railroad transportation. As this system developed, State railroad commissions became everywhere necessary and, ultimately, the Interstate Commerce Commission. Powers are given to the latter body once deemed dangerous by many of us, now recognized as necessary by all, and these powers are bound to be enlarged in the future beyond anything now thought of. Private corporations cannot be permitted the unrestricted exercise of quasi public functions, which make for the weal or woe of whole communities. Whether we like it or not, we are compelled to see that the *laissez faire* idea is no longer possible in the complicated system of modern civilization.

But the regulation of these industrial combinations is beyond the reach and control of our State legislatures. One State has no effective control over corporations created by another, except within its own borders, and anything like uniformity of treatment among our forty-five States is impossible. The logic of the situation compels the United States Government to assume jurisdiction. Constitutional barriers, if they exist, will be swept away by the force of public opinion.

There seems no reasonable doubt, however, following the precedent of the Interstate Commerce Act, that Congress can assume jurisdiction over manufacturing corporations chartered by any State, which carry on their business and distribute their products in other States. Taking that proposition for granted, it follows that Congress can establish a Federal bureau or board of corporations, and endow it with the power to exact returns from this class of corporations and to inspect their books at all times, very much as national banks are now inspected.

The first advantage to result is publicity, than which there is no better protection against the abuse of power. Conversation with representatives of some of our largest "trusts" convinces me that the best managed of these organizations would enter no objection to such a plan, for they see, as plainly as do the rest of us, that something has got to be done.

Accompanying the power to inspect may be the power to tax, in accord-



ance with some rule that shall secure uniformity. Difficulties arise here which may seem insuperable, but as a matter of fact no difficulty is insuperable, and nothing is more certain than the ultimate success of the popular demand that excessive profits growing out of public franchises shall not inure exclusively to private gain. We may call this socialism or communism, or any other opprobrious name, but circumstances alter cases, and it may easily prove to be the fact that the only effective weapon with which the State can arm itself against socialism is one it borrows from the arsenal of the latter.

Beyond these steps in the State regulation of "trusts" and combinations it does not seem necessary at present to look. They involve a new departure sufficiently radical to meet any emergency which has yet arisen. With some such system of governmental supervision in force these combinations can safely be left to work out their own economic future. Those which have been organized for purely speculative purposes on a vast basis of watered stock will certainly go to pieces, many of them very quickly, as many have already done. The chief sufferers will be innocent purchasers of their stock, who ought to have known better. If these inflated corporations, caught in a sudden financial squall, should come tumbling down like a row of bricks, they would involve the country in an industrial cataclysm, the severity of which would be without precedent. Some of the existing trusts, conservatively organized and founded upon a sound conception of existing economic conditions, would undoubtedly survive such a strain and continue to prosper as long as they can command the brains to manage. It may well happen in these cases, as predicted by Hon. Abram S. Hewitt, that their stock will gradually become diffused, passing largely into the hands of their employés, and thus they will take on some of the aspects of vast co-operative concerns.

I have refrained in this argument from a discussion of the relative advantages and disadvantages of the "trust" method in industrialism. Whichever way the balance may lie, so far as the general public is concerned, it is obvious that the larger the control a single corporation can exercise in a particular field the greater its individual gain; and that is the law which tends to prevail, irrespective of the fate of the small manufacturer, the distributing agent or the employés. We do not condemn the spinning machine because its introduction beggared thousands of deserving families in England in the last century.

We cannot justify ourselves in seeking to destroy the industrial combination simply because its pathway is strewn with wrecks and marked by much individual suffering. We must seek a larger outlook and balance losses with gains, always remembering that, whatever else betide, the world will never return to the *régime* of the little family shop. The law which crowds all industry towards the machine, the big shop, the giant monopoly is irresistible, because it rests upon a principle which makes for human happiness and is indeed the chief end of economic civilization—the principle that the more cheaply the necessities of life can be furnished the better for the masses of

humanity. The trust can undoubtedly manufacture more cheaply than the individual in some fields of industry; otherwise it would never have existed. The great question is, Will the people or the corporation get the benefit of this economic gain?

## A Prince and a Great Man in Israel

A TRIBUTE TO REV. GEORGE H. GOULD, D. D.

BY REV. C. M. SOUTHGATE

Most persons will recall Dr. Gould, who died at Worcester, May 8, first as a preacher and orator. The commanding stature, striking features that blazed or glowed or rippled with the changing mood, the sweeping gestures that seemed to seize and carry along his listeners were external characteristics fit to express the virile thinking, wide culture, illuminating wit. He possessed a remarkable power of massing historical events and the experiences and sayings of great men to enforce his teachings. Sentences from his tribute to John B. Gough both illustrate and describe his own style: "Some of his finest passages seem to me perfect gems of idiomatic English, lucid and flawless as a crystal. Not a word could be changed, added or taken away without marring and weakening the whole. Since John Bunyan no man has been the master of a more terse, marrowy, pat and vitalized Saxon style."

The long and close friendship between Dr. Gould and Mr. Gough was a blessing and a delight to both. With many differences the two were much alike in sincerity of nature, intensity of conviction, fearlessness and impassioned earnestness of utterance. Both possessed that thrill of eloquence which, as Dr. William M. Taylor remarked at Mr. Gough's funeral, "sent the electric shivers down the back."

As a preacher his name easily ranks among those of the first magnitude in his generation. His extended work at Center Church, Hartford, and at Piedmont and Union Churches in Worcester, with services in many distinguished pulpits, demonstrated that all his conspicuous gifts were used to enforce a living spiritual power over the souls of men. Those associated with him in the five years from the organization of Piedmont Church recall that, with all the distractions of a new and strenuous undertaking, the church was in a continuous revival. He often spent as much time upon the preparation for a prayer meeting as upon a sermon. Even when ill health of later years shut him out from regular ministrations he was constantly sought for public occasions, especially at installing councils, and whoever else took part Dr. Gould's was apt to be the feature most anticipated and most quoted.

While eminently a man for great occasions, nowhere was he more eloquent than in some impromptu talk at association or ministers' meeting, nowhere more delightful than in most familiar intercourse. The affectionateness of his nature, while extending outside, rested most intensely in his home, and it is to the tender solicitude which watched and shielded him there that we owe much of his ability to serve the world abroad, and doubtless some years of the life which

at past threescore and ten seems all to short.

His intense loyalty to the Lord Jesus Christ and to the strong evangelical faith which he had experienced and preached can be illustrated best by his own words at an installation in Worcester in 1891. "Unless I mistake, brethren, the alarming vice and weakness of many of our modern pulpits is that so largely they have given themselves over to the preaching of Christian ethics instead of the gospel. Do I disparage Christian ethics? Heaven forbid! Beyond controversy they are an essential feature in all Christian character-building, but they are not the gospel. They are not salvation. Indeed, I do not hesitate to say that there is not enough Christian ethics in all the peerless utterances of the incarnate Son of God when on earth to save one human soul! There is not Christian ethics enough packed between the lids of the whole New Testament to disenthral one sinner from the shackles of spiritual slavery that bind him! The world today, sin weary and crushed under life's burdens and sorrows, is crying out almost in an agony of quest for the uplifted and sacrificial Christ of the Scriptures—the dying and redeeming Lord and Lamb of Calvary, who alone can take away the sin of the world."

George Henry Gould was born in Oakland, Mass., Feb. 20, 1827. He worked his way through Monson Academy, took prizes at Amherst, where he graduated in 1850, studied theology at Andover and Union, graduating from the latter institution in 1853. On account of ill health he then went West, contracting in the swamps near Lake Michigan malaria, which was one cause of subsequent ill health that lasted all his life. He traveled for two and one-half years through Europe with John B. Gough, returning to America in 1862, and for two years acted as stated supply at Olivet Church, Springfield. From 1864 to 1870 he was pastor of the Center Church, Hartford—his only formal settlement. Since 1870 he has made his home in Worcester, supplying from time to time prominent pulpits throughout New England. He served Piedmont Church in Worcester for five years as acting pastor, and Union church for two years and a half. He had numerous calls to pastorates as well as one to Amherst College pulpit. He leaves a wife and two brothers, one of whom is Rev. E. S. Gould of Providence.

President Tucker of Dartmouth returned to this country from Europe last week, after his first long vacation in twenty years, and the reception given him by the alumni the day he landed in Boston indicates that their love for him has not waned during his absence. He said to a company of Dartmouth men the day after landing: "As to the stirring events of the past months, I cannot help thinking that were I an Englishman I should feel an ambition to make England even more of a world power than she is at present, the developer of the waste places of the world and in control of every sea. It has not in the past seemed to me that America is where England was at the beginning of her career as a world power, but every man must see that we are in a great situation, and a great situation always brings with it the right and the duty to evolve new policies and open new doors. I return knowing that, whatever the past, we must now prepare for the future, and the only way to prepare for the future is to make men large enough to be ready for it, men that are able to fill the future." This is the right temper—just what might have been expected of our Dartmouth president.

# The Missionary Work of Congregational Churches

Report of the Committee of Fifteen

At the last meeting of the National Council of Congregational churches the following resolution was adopted:

Resolved, that we recommend the appointment of a central committee on missionary work of fifteen members, six to be appointed by the National Council, one of whom shall be a woman especially interested in home missions, seven to be chosen by the executive committees of our six missionary societies in such a manner as they may deem best, one to be chosen by the Woman's Boards of Missions and one to be selected at the annual Christian Endeavor convention by the Congregationalists at their denominational rally. It shall be the duty of this committee to use all possible efforts to secure the appointment of similar committees in the States and conferences throughout our country, to devise plans for promptly paying the debt of every society and for such increased gifts as shall make it possible to enlarge our work at home and abroad. It shall also suggest such other measures looking to a closer union in the prosecution of our common work as may seem expedient, reporting the result of its conclusions to the next National Council.

By the action which has since been taken by the different societies this committee is now complete in its membership and consists of the following persons (arranged geographically and by whom elected):

Samuel B. Capen, Boston, Mass., Council.  
Col. Charles A. Hopkins, Boston, Mass., Council.  
Mrs. Francis E. Clark, Boston, Mass., Council.  
William Shaw, Boston, Mass., Y. P. S. C. E.  
Hon. O. Vincent Coffin, Middletown, Ct., Missionary Societies.  
Rev. Charles E. Jefferson, D. D., New York, Council.  
Rev. Robert J. Kent, D. D., Brooklyn, N. Y., Missionary Societies.  
Rev. F. W. Baldwin, D. D., East Orange, N. J., Missionary Societies.  
Rev. C. W. Hiatt, D. D., Cleveland, O., Missionary Societies.  
Rev. Nehemiah Boynton, D. D., Detroit, Mich., Council.  
Mrs. E. W. Blatchford, Chicago, Ill., Woman's Boards Societies.  
R. E. Jenkins, Chicago, Ill., Council.  
Nathan P. Dodge, Council Bluffs, Io., Missionary Societies.  
Rev. David N. Beach, D. D., Denver, Col., Missionary Societies.  
Rev. John K. McLean, D. D., Oakland, Cal., Missionary Societies.

Its first meeting was held in the parlor of the Broadway Tabernacle Church, New York, on Wednesday, April 19, and organized by the choice of Samuel B. Capen as chairman and William Shaw as secretary.

## THE PLAN

Following closely the resolution which created this committee, we have felt that our first duty was to suggest a plan of organization in the different States for the purpose of securing larger gifts for our missionary societies. The one thing sought is to secure a gift every year from every church for each of our six missionary societies. The plan suggested at the National Council seems to us feasible and simple, and we therefore urge each State association that has not yet taken action in the matter to appoint at its next annual meeting a "committee on missionary work," to be composed of at least one person from each conference in the State. We would further respectfully recommend that each local conference at its next session shall choose a similar committee of such a number that each member shall not be responsible for more than five churches.

As a rule, we believe it would be wise that in this committee of the local conference the resident member of the State committee should be the chairman, and to him the other members should make report of plans devised and work done. It should be the aim to devise such a method in each church as shall secure "an offering from every church and a gift from every member."

We feel especially justified in urging this plan because it has already been adopted in several States. In order to save a year's time, as many of our State conventions are held in the fall, letters were sent to such States, and they have already chosen committees upon this basis. Some are already at work and others are waiting for suggestions from this committee.

It should be noted that the thought in this whole plan is to secure greater unity in our missionary work. We desire it to be considered by our churches as *one work*, without division of interest or thought of rivalry. We need a "forward movement," not in the work of one society, but in the work of Jesus Christ as it is being done at home and abroad by *all* our societies.

We would further advise that each church should have as one of its standing committees a missionary committee, through which the local conference committee can work. In this simple way, by a plan with which we are familiar in political and business interests, every church in the country would be in line with every other, able to do its part in the work.

We give in the table annexed the receipts for the past ten years of our six missionary societies. We have taken this long period in order to get back to some prosperous years before the long period of business depression through which we have been passing.

The total gifts from individuals and churches for the last year to the six societies were in round numbers \$1,200,000, which is the exact amount of the yearly average of gifts for the past ten years. With the return of prosperity which has come to our country, and in view of the new work which seems to be laid upon us, we think it is possible for our churches, by careful and systematic effort, to increase their gifts the coming year to our six missionary societies to a total of \$1,600,000, or an increase of \$400,000 over last year. If our churches give in the same proportion in the future as they have in the past, it would give the following results:

	Average yearly donation for ten years as per table annexed	Amount on basis of increase proposed
A. B. C. F. M.	\$470,178.00	\$626,900.00
Cong'l Home Miss. Society	366,925.00	489,231.00
American Missionary Assn.	178,236.00	237,647.00
Cong'l Church Building Soc.	59,027.00	78,703.00
Ed. Soc. (four years)	79,567.00	96,766.00
" S. S. and Pub. Soc.	53,072.00	70,783.00
	\$1,200,005.00	\$1,600,000.00

Does this seem like too large an amount for us to raise? In the appendix to the paper read before the National Council it was stated that our church membership is 625,864, and for the purposes of that paper a deduction was made of 225,864 as an estimate for children and persons in extreme poverty, leaving 400,000 persons

capable of giving something to support our missionary work. Suppose we now deduct another 100,000 for members in churches which cannot or have not yet come wholly to self-support. We have then \$1,600,000 to be divided among 300,000 members, or \$5.33 each per year, or a little over ten cents a week per member. It would really be less than this, for in every parish there are members of the congregation who are not enrolled as church members, and yet many of whom give generously to our missionary work. It should further be noted that in some churches the gifts are now far above this sum, reaching in the case of the Broadway Tabernacle, New York, \$16; Elliot Church, Newton, Mass., \$30; and Old South, Boston, \$40, average per member.

For the benefit of those who desire to know what would be the increase in benevolent contributions which might reasonably be expected of the various States in this movement to raise \$400,000 in addition to our present gifts, we furnish in an appendix two sets of figures, with an explanation of the basis on which they were made.

To recapitulate, our recommendations are in brief, "committees on missionary work," to be chosen:

First, by each State association, a committee composed of one from each conference.

Second, by each local conference, a committee of such number that each member shall be responsible for not more than five churches.

Third, by each church, a committee to make some plan, best suited to itself, for systematic giving.

The one purpose is to secure as far as possible in each church an interest in the whole missionary work to which as a denomination we are pledged, and without which co-operation we cannot hope to succeed.

## THE WISDOM OF THE PLAN

We are persuaded that some such effort as this is wise, because it will put our whole missionary work upon a business basis. In order to perform our part in the redemption of the world, we must plan with the same thoroughness that we do in our secular business, trying to lead those who are careless and indifferent to come under some definite responsibility as God's stewards, for their own good and his glory. Our churches are ready, we believe, to enter together into an effort which means a systematic campaign over the whole country to provide funds to prevent future debts in our missionary societies, and to make possible a forward movement that, with the united church back of it, shall be steady and irresistible.

## A CONDITION FOR SUCCESS

May we say that this plan and any other plan will be nothing but dead machinery unless it has the hearty support of our pastors, for they are the leaders in the churches. They must be the missionary dynamos to put life and energy into this machinery. We are glad to know that so many are all aglow with missionary enthusiasm. But in too many of our





## CONGREGATIONAL CHURCH BUILDING SOCIETY

Year	Interest	Church Building Quarterly	Annunities	Legacies	Paid direct to Churches not Covered by our Mortgages	For Particular Churches	Refunded from Grants	Refunded from Loans	Donations from Churches and Individuals	Totals
1889	\$ 788	\$206		\$ 15,112	\$15,982	\$18,011	\$14,416	\$22,715	\$61,929	\$149,199
1890	2,894	374	\$2,250	13,996	10,797	13,532	16,913	26,109	68,834	155,830
1891	2,287	266	4,500	17,293	28,920	42,553	24,276	24,276	58,293	168,443
1892	2,706	207	2,000	32,621	12,396	12,064	11,467	31,905	63,064	168,450
1893	2,920	212	0,000	17,444	5,239	9,097	12,677	28,934	64,533	147,052
1894	2,399	97	1,100	18,409	5,055	9,443	15,900	37,391	65,361	125,125
1895	9,122	139	500	11,580	4,871	20,419	14,754	34,823	53,359	141,567
1896	2,209	128	5,800	12,327	3,995	17,607	14,932	30,616	46,354	132,968
1897	1,437	87	4,500	166,914	15,714	7,486	15,379	34,440	60,545	295,505
1898	2,530	62	3,000	44,062	5,231	4,805	16,918	47,530	59,969	163,471
	\$22,205	\$1,838	\$29,650	\$349,701	\$108,090	\$124,437	\$182,407	\$318,730	\$500,271	\$1,697,329

Yearly average donations for ten years

\$29,027.

## CONGREGATIONAL EDUCATION SOCIETY

Year	Donations from Churches and Individuals	Legacies	Interest	Total
1889	\$19,485	\$ 3,800	\$ 6,321	\$ 29,606
1890	22,936	13,929	6,224	43,089
1891	28,024	12,508	6,723	47,255
1892	23,376	61,736	7,790	92,902
1893	34,894	21,396	13,315	69,605
1894	64,796	15,124	10,298	90,228
1895	69,123	36,574	10,889	116,577
1896	85,973	2,087	11,502	99,562
1897	70,378	14,411	11,441	96,230
1898	Account does not close till June.			
	\$418,985	\$181,575	\$84,500	\$685,060

Yearly average donations for four years, 1894-1897, \$72,507.

These donations contain in part gifts made directly to colleges and academies and appearing in the annual reports. But they are only a small portion of the large amount which has been given for our Congregational Institutions the past few years, and which does not pass through the treasury of the Education Society.

The increase in donations the last few years is occasioned in part by the union of the Education Society and the New West Education Commission in 1893-4. We have, therefore, used in our average the years since that date.

## CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY

Year	Donations from Churches and Individuals	Legacies	Other Sources	Total
1889	\$51,202.60	\$2,720.00	\$3,282.25	\$57,184.85
1890	48,443.95	903.85	3,737.14	53,084.94
1891	56,258.94	1,569.18	3,605.98	61,434.08
1892	58,694.06	6,266.67	3,815.19	68,775.92
1893	55,646.72	6,466.67	3,585.98	65,699.37
1894	62,287.69	6,466.68	5,812.08	74,566.45
1895	49,035.41	9,079.57	5,734.50	63,849.48
1896	54,555.25	8,586.45	3,616.82	66,758.52
1897	53,962.38	4,883.99	472.35	59,118.72
1898	52,632.68	1,884.80	3,403.40	57,920.87
	\$530,717.88	\$48,927.34	\$37,045.49	\$616,690.71

Yearly average donations for ten years, \$53,072

## APPENDIX

Table A gives the amount credited to the different States in the last Year-Book (1898) in the columns marked "Foreign, Education, Church Building, Home Missions, A. M. A. and Sunday Schools." The total amount is \$1,327,000. But a considerable sum is given for foreign work that does not go through the treasury of the A. B. C. F. M., and there are gifts to the South and West and to local work included by churches in their table of reports which do not go through the treasury of any of the home societies. It is safe to reduce the Year-Book figures by ten per cent. to get the amount really received by our six societies, namely, in round numbers, \$1,200,000.

Table B is based on the total amount of home expenses and missionary gifts as given in the last Year-Book (1898) as the measure each State has given of its own ability. This seems to be more just than a membership basis, some small churches being wealthy, while some of the larger churches have much less financial ability. It must be noted, however, that these figures cannot be absolutely accurate, as many churches do not make full returns, especially of "Home Expenses."

In examining the following table it will be noted that, of the larger States, Connecticut and Massachusetts are already paying more than their proportion on the basis suggested in Table B, and two other States, New Jersey and Rhode Island, would have to increase but a trifle to give the proposed amount. As we are very sure that the churches in these four States would want to have some generous share in the new forward movement, we would suggest that they plan to increase ten per cent. their gifts of last year. They gave then over \$600,000 to our six societies. The addition of ten per cent., or \$60,000, as proposed, would

offset the failure in some States at first, and especially where there is the least financial ability, and help to insure, therefore, to the six societies the full increase of \$400,000.

Mississippi and Texas show an excess in the Table A over others partly because in the former the item of home expenses is left out of the one large church, and in the latter there were in the column to "other" objects proportionately large gifts.

States	Table A	Table B
Alabama	\$ 611	\$ 1,500
Arizona	432	900
Arkansas	45	475
California	41,823	50,500
Colorado	6,622	14,350
Connecticut	220,554	186,500
District of Columbia	4,026	5,700
Florida	1,384	2,550
Georgia	1,062	1,060
Idaho	175	1,000
Illinois	106,917	134,000
Indiana	3,465	9,250
Iowa	27,948	63,400
Kansas	10,674	19,800
Kentucky	63	375
Louisiana	245	1,475
Maine	33,202	56,800
Maryland	1,172	1,350
Massachusetts	425,057	417,700
Michigan	48,295	61,000
Minnesota	26,627	44,500
Missouri	16,622	27,250
Mississippi	211	75
Montana	439	1,400
Nebraska	11,651	23,000
Nevada	15	150
New Hampshire	32,287	52,200
New Jersey	23,179	23,000
New Mexico	154	725
New York	100,321	135,000
North Carolina	371	975
North Dakota	3,079	6,450
Ohio	41,288	72,400
Oklahoma	713	1,850
Oregon	2,605	5,500
Pennsylvania	5,503	19,500
Rhode Island	27,503	28,100
South Carolina	305	625
South Dakota	10,913	19,800
Tennessee	550	900
Texas	2,392	2,200
Utah	714	1,700
Vermont	39,476	44,300
Virginia	166	300
Washington	3,732	10,000
West Virginia	96	235
Wisconsin	31,978	47,000
Wyoming	573	1,600
	\$1,327,517	\$1,600,000

## In and Around New York

## Bedford Park Enterprise

The Bedford Park Church, in the upper part of the city, has begun to build a manse for the pastor, Rev. Wayland Spaulding. A novel plan is being carried out. The plot of ground owned by the church contains nearly 10,000 square feet. Last autumn it was suggested that a building might be erected on part of it. Plans were drawn, and it was found that a lot and a fifth would be sufficient for the parsonage. This leaves 7,000 square feet for any future extension of the church building. The latter now occupies less than 2,000 feet and seats 200 people. The money was raised by loans. It was found that if the funds were borrowed the interest on the sums necessary, together with insurance, water rate, repairs, etc., would be much less than the rent which the pastor now pays for his dwelling. With this in view the loan was effected. The transaction, however, has nothing whatever to do with the current expenses. There is also a determined effort to pay off the old mortgage placed upon the property when the church was built. This mortgage has been reduced to \$1,500. Already one-third of the sum has been paid.

## A Determined Crusade

While the Mazet commission has been investigating Tammany President Murphy of the Board of Health has begun a vigorous crusade against unlicensed practitioners of medicine. Several deaths reported of late are attributed to medical neglect. A test case is

in progress in Brooklyn and the outcome will mean a great deal. President Murphy includes the Christian Scientists and says he will push the matter to the extreme. He is backed by the medical societies of the city, all of which have taken action in the matter. The Christian Scientists are defiant and are ready to carry the case to the courts, contending that their methods are warranted by the constitution. Many pulpits have indorsed the action of President Murphy and nearly every Sunday some reference to Christian Science is made by one or more pastors. Dr. Parkhurst having denounced it in his characteristic way. The yellow journals each claim the credit of what has thus far been accomplished against what they call "fake curists." With such a combination of forces against the evils which are permeating the land it is possible to anticipate some favorable legal action for their prevention.

## Presbyterians in Perplexity

Anything seems likely to happen among New York Presbyterians these days. The Madison Avenue Church in an overhauled neighborhood, which tried the free pew system and suffered thereby, has voted to sell its property and will unite with the Phillips, twenty blocks farther north on the same avenue. A new building will be erected and a substantial endowment will be had. Presbytery vetoed the consolidation of the Thirteenth Street and the Fourth Avenue, on the ground that funds represented by the property, raised in a certain neighborhood, may not in morals be taken off to some other neighborhood. Now there is a proposition to consolidate five

congregations into two and provide endowed churches below Twenty-third Street, one east and one west of Broadway. Public rumor has it that the Brick Church and Madison Square are involved, but to unite either with the Fourth Avenue would be contrary to the presbytery's rule. Two other large congregations are talking of union.

## A May Conference

There was a large attendance at the May meeting of the Manhattan-Brooklyn Conference in the Church of the Pilgrims, Brooklyn. In his welcome Dr. Storrs pointed out the fact that the proportion of Congregational churches to the population is the same now that it was when he came to Brooklyn a young pastor. That proportion is one to 60,000. "We have been marking time," he said, "not marching forward. Congregationalism," he said, "has ever stood here, as elsewhere, for social, humanitarian and civic welfare." He argued that anything which means so much to those whom it reaches should be extended that it might reach many more. In the reports from thirty-seven of the forty-nine churches progress was shown in nearly all. Mention was made of Dr. Hillis, of the new church just occupied by the Puritans, of the new organ and the reception of fifty-nine members at the May communion at the South, of Central's league of 500 members, of Tompkins Avenue's growth in all directions, and of Park's prospect for a new building. In the evening Rev. D. P. Birnie, recently of Honolulu, spoke on Hawaiian conditions and Dr. Ward on those in Porto Rico.

CAMP.



## THE HOME

### Three Parables

I was not resolute in heart and will  
To rise up suddenly and seek Thy face,  
Leaving the swine-husks in the desert place,  
And crying, "I have sinned; receive me still!"

I could not even at the Shepherd's voice  
Startle and thrill, with yearnings for the fold,  
Till he should take me in his blessed hold,  
And lay me on his shoulder and rejoice.

But lying silent, will-less in the dark,  
A little piece of silver, lost from thee,  
I only knew thy hands were seeking me,  
And that I bore through all thy heavenly mark.

—Elizabeth Waterhouse.

### Germany's Violin King

BY MAUDE BARROWS DUTTON

On March 17, 1889, all Budapest was talking about a *wunderkind*—a little eight-year-old boy, who played that evening for the first time in public in the Casino. Today, April 22, 1899, in the Philharmonic, the largest concert hall in Berlin, was assembled from all the great countries of Europe a string orchestra of over 200 men and women, who came, proud to be numbered among the pupils of this same little boy, to celebrate the sixtieth anniversary of his playing in public. The concert was called the Joachim Sixtieth Jubilee.

At six the hall was already filled with the fortunate ticket-holders and from the enlarged stage sounded the discordant tuning of violin strings. A slight commotion was caused by the bringing in of an armchair, gayly decorated with greens and orange lilies and ribbons, which was placed in the center of the hall. Here the *Geiger König*, as the Germans love to call him, was to sit. The general feeling of excitement increased as the platform became more and more crowded. Hundreds of opera-glasses were in use to pick out the first violin, a Londoner, who plays with his left hand, or Wirth and Hausmann, the viola player and cellist in the famous Joachim Quartet, or Professor Barth from Hamburg, or others of the artists sitting there.

When the entire orchestra had gathered and taken their places, a military band, selected from the different German regiments, came in carrying trumpets and panpipes, musical brass instruments of the middle ages, and took their position on the elevated extreme rear of the stage. At a signal from the director the hall became breathlessly still. Every trumpet and panpipe was instantly in position, the drummers held their arms high above their heads ready to strike, the conductor's arm was raised. For a moment there was not a sound. The immense string orchestra waited with expectant faces, and behind, the German soldiers in uniform watched for the signal from the leader. When it came, and the first blast of Rossberg's Fanfare resounded through the hall, audience and orchestra arose in a body to welcome the Jubilar. As his beloved face appeared in the rear of the assembly such a cry and burst of applause broke forth that the military fanfare was entirely drowned. The stage became a mass of waving handkerchiefs, the audience was cheering wildly,

and amid it all the modest Joachim was led to his seat of honor.

As the clapping died away the fanfare was ended, and Fräulein Rosa Poppe, from the Royal Theater, recounted, in a few verses written for the occasion by Hermann Grimm, the glorious career of the great violinist, telling of the concert when the little curly-headed boy for the first time in public pressed his chin down on the tiny violin and, with many hundred eyes turned upon him, drew his bow across the strings. Then later how Mendelssohn became his teacher, and Schumann also; how Brahms, Bulow and Liszt were his friends; how every year new glories were heaped upon him, and from all lands came pupils begging to be taught by him.

As Fräulein Poppe pronounced the last words, "Take up your bows and now begin," she had turned to the orchestra. Steinbach, the conductor from Meiningen, was already in his place, every bow was in position, and hardly had the word "begin" fallen from Fräulein Poppe's lips when the beautiful strains of the Overture to Eurypante swelled forth.

Imagine the delight and satisfaction that must have crept into Joachim's heart as he realized that every one of those forty-four first violins, forty-four second violins, twenty-eight viola players and twenty-four cellists had sometime been his pupil, and knew that the presence of each that night was a sign of gratitude and love toward him! Amid the thundering applause that followed the overture, Joachim walked quietly up to the stage and held up his hand to the leader. With impulsive German sentimentality, the great conductor seized the old musician's hand in both of his and pressed it to his lips.

On account of sickness Halir, the famous second violin in the present Joachim Quartet, was prevented from playing the solo part in the Variationen by Joachim, so it was performed by Petri, the first violin in the Dresden Opera House. Schumann's Overture to Genoveva, Mendelssohn's Overture to A Midsummer-Night's Dream, and the last movement of Brahms's First Symphony came next, all of which were magnificently executed.

Then again came breathless excitement, for the sixth number on the program was a blank. After a short intermission the orchestra arose and at Steinbach's signal began to play. Joachim had no program, but he soon recognized the familiar strains of Beethoven's Concerto. He lifted his eyes to see who was the soloist. There was none. At that instant a group of young ladies, members of the orchestra, came up the aisle and, to his surprise, presented him with a violin. Steinbach stopped the orchestra, and, although Joachim protested "that he hadn't played for three days," he was led up on the stage while cries of "Joachim! Joachim!" rent the air. As a boy of thirteen Joachim had first played in London this most difficult concerto, and now he stood there—a man of sixty-eight, whose hair is already turning white and whose face wears the sweetness and serenity of age—to play it once again before his pupils and friends. Needless to say wild enthusiasm followed this piece.

The last number was a Bach Concerto

in G Major, and nothing would appease the orchestra and audience but that Joachim himself should take the baton and direct. The look of modest pride and joy upon Joachim's face and the expression of love and devotion upon the faces in the orchestra no pen can describe but those present will never forget.

Berlin.

### The Work at Hand

BY WILLAMETTA A. PRESTON

"What are you doing?" asked Uncle Hal as Marion finished her account of the evening's meeting.

"Doing? Why, Uncle Hal, it's the Christian Endeavor Society. We have the banner this quarter, for we had the largest attendance at the meeting at Chester. I think we have a larger society than any in the county, and Waverly is only a country village up among the hills."

"Yes, I know it is the Endeavor Society, but what are you endeavoring to do?"

"Why, we have our meetings every week, and one of us leads. It will be my turn next time. May Hollis led tonight. Her remarks upon the Parable of the Sower were fine."

"Yes, I know all that, but what are you doing?" persisted Uncle Hal. "What real work?"

"O, we have the lookout committee for new members, the prayer meeting, the social, missionary—I don't know how many there are."

"Yes, but what real, actual work are you doing for the Master?" asked Uncle Hal again. "I am not teasing you, Marion; I only want you to realize your opportunities and responsibilities. I know, of course, of the work and aims of your beloved society. It is a grand one. I know your first endeavor is to grow more Christlike. There is one phase of Christ's life I do not want you to overlook. He went about doing good. What first attracted the multitude to him was not his holy life, his fastings and prayers, nor even his wonderful teachings. It was his miracles. They came to be fed or healed and remained to be taught. That is the way you will win for Christ here in Waverly. Let men see your good works."

"This is the criticism I have to make upon your society. You are not working. A man said to me not long ago: 'Why, with their numbers and enthusiasm, they might accomplish wonders if they would only go to work. But what are they doing?' and I could not tell him, Marion. But I felt that, aside from individual effort, the Christian Endeavor Society ought to have some work that would make one corner of the world happier and better."

"But what can we do, Uncle Hal?" asked Marion, earnestly. "We would go to work gladly enough if we could find anything to do. There are always the missions, of course."

"Yes, but I did not mean that. Of course there are not the poor people in Waverly that one finds in a large city, but are there not some you could help? One member of your society is working in exactly the direction I mean—Lottie Adams, in her school up under the mountains."

"O, did you mean that kind of work?"

A gentleman called for Uncle Hal, and Marion was left to think over his rebuke. She had been so proud of their large membership, their prompt and regular contributions to all demands. She knew each member was trying to keep the pledge and grow more like the dear Master, and yet the world considered them failures! What if Uncle Hal was right and they had been neglecting work that lay all about them. What could they do? And as she asked the question her eyes seemed to be opened, and she could see work enough and to spare. Why had she not seen it before?

A meeting of the lookout committee was held the next day after school, and Marion told the girls of her uncle's criticism. They listened with a feeling of indignation at first. They had thought they were doing so much, and to find it questioned whether they were working at all!

"What can we do?" asked Frances Dodge.

"I can see so many things," replied Marion. "Let's each take a bit of paper and write down all we can think of. We shall need the whole society to help us. We will go to work now, if never before."

"What can we do first? How shall we begin?" asked Hester Brown.

"We are the lookout committee," said Marion, as one who was sure of her ground. "Let's look out to some purpose this week. Let's each take a certain part of town and look out the chances for work, then do you, Helen, have a report prepared for the meeting. But we won't talk of it until we are ready."

It was Marion's turn to lead the meeting the next Sunday night, and it happened (do things ever happen in this world?) that the topic for the evening was Work—"Go work today in my vineyard." Marion had no carefully prepared notes, as usual. Instead, she laid down the Bible from which she had been reading and told the young people of Uncle Hal's criticism. She then proposed that they organize for work.

"What can we do?" asked Anson Hale.

The old question, but this time the answer was forthcoming. Helen presented the report of the lookout committee. There was the settlement of French-Canadians up under the mountain, where Lottie Adams had opened the way for others to follow. There was the poorhouse, with a score of forlorn old people who sorely needed a little brightness in their lonely lives. There was a district school without a teacher, for the children were running wild and no one could remain more than a few days without being locked out. There were the granite cutters—a band by themselves. They did not go to church; they had no reading matter, no diversions. Then the ever-present poor family of the town. They would make at least one more effort to raise it to respectability. The list was a long one.

The young people looked at one and another in dismay. Could it be they had ever thought there was nothing to do with all this work at hand? Quickly committees for the various objects were appointed. Not one member declined to serve. The next few weeks found work in plenty. A reading circle, a sewing

class were started in the French settlement and became very popular.

Marion had charge of the work at the poor farm, and each week a bevy of girls in gay dresses with bright faces and winning smiles spent the afternoon there with their fancywork, listening to the tales of the old ladies, all of whom had seen better days, or chatting with them about the news of the town. When the supper hour came the girls spread the table with dainties, and in the evening played and sang for them. Twice during the season, the Fourth of July and the day of the church supper, carriages were sent to bring them to the village and they had a rare treat.

Then came the country week, when twenty little waifs from the city were taken into Waverly homes and made welcome and happy and clothed for summer and winter.

A reading-room was opened for the granite workers. The rebellious children were lured into a natural history society, and under Anson Hale's leadership grew accustomed to restraint while thinking they were following their own inclinations. There would be no more trouble for teachers in that school.

Every day some new work presented itself. It might be a simple thing that called for individual effort, it might require an entire committee, but it was always done. There was no question now of work; there was plenty for all. Even the old committees found their task doubled. The prayer meeting committee found that its work included the church meetings as well as those of the Y. P. S. C. E., and the midweek prayer meetings were no longer dull. The music committee found its field extended. The membership was nearly doubled, despite the fact that the lookout committee was too busy looking out for work to think of members.

"I tell you what, there is more in religion than I thought there was," said Josiah Howe to Uncle Hal one day. "I thought it was all bosh—meetings, meetings all the time, with nothing to show for it; but I'll own up I'm mistaken this time. These young folks are in earnest. They mean business and they're doing great things for Waverly. I must take a hand at it myself."

"That pays for everything, if things didn't pay so royally as we go along," said Marion, as her uncle told her of it.

They had another reward the next Sunday evening at their annual meeting, when their pastor thanked the young people for the help they had been to him.

"You won the banner last quarter," he said, "but you have done even better this, for you have won souls for Christ, you have proved that you are in earnest and that love for Christ is a helpful love for his children."

The Union Maternal Association—an important organization of mothers in the churches in and around Boston—will hold its annual meeting this season in the city proper after three years in the suburbs. The date will be May 23 and the place Park Street Church vestry. There will be but one session, from 9.30 A. M. to 1 P. M. The program scheduled is a strong one, and all mothers—whether members or not—are invited to be present at the devotional service and addresses from representative women.

## Closet and Altar

*My meditation of Him shall be sweet:  
I will be glad in the Lord.*

To those who are growing old, when active service in many ways and for many reasons must come to limitations, there is a beautiful and inspiring outlook. This is in the great ministry of intercession. It is as if the Lord left his choicest service available to such. It is as if he would see the spirit triumph over its environment before its great freedom. In quiet confidence to ask great things of God and watch for his answer is a beautiful use of time and thought and purpose. How he must rejoice in such closing days in his dear children!

S. B. C.

Jesus prayed for Peter with a discriminating petition in knowledge of his needs. So, Lord! remember us and help us to pray for special blessing upon our friends.

Dear Lord! Kind Lord!  
Gracious Lord! I pray  
Thou wilt look on all I love  
Tenderly today.  
Weed their hearts of weariness;  
Scatter every care  
Down a wake of angel wings  
Winnowing the air.

Bring unto the sorrowing  
All release from pain;  
Let the lips of laughter  
Overflow again;  
And with all the needy  
O divide, I pray,  
This vast treasure of content  
That is mine today.

—James Whitcomb Riley.

The way to broaden love is to deepen it. Jesus loved his disciples more, not less, because of the inner circle of the four and his special joy in the companionship of John. Selfish love is shallow, but not wide. As our affection breaks through to perfect love of God it will break forth in purer and more fervent love to all God's creatures.

An unselfish friendship is the best earthly mirror of God's love.

Perfect sincerity, invincible patience, serene trust and joyful expectation—these are the qualities which we need in living with a friend. And where have these found better illustration than in our Lord's friendship for his disciples?

O Lord, our Guide, our Friend, our continual and unfailing Hope, thou hast given us the joy of human friendships and crowned our life with love. We commit to thee our friends and all the interests which are precious to our hearts, assured that what is rightly dear to us is also dear to thee, and that thou carest for the needs of all with power and knowledge far beyond our grasp or thought. For those with whom we live from day to day, that we may serve them with wise as well as deep affection; for the absent, that we may be constant in love and prayer, and yet not anxious, knowing that thy care is better than our gifts; for all whom we have offended or neglected or misunderstood; we ask thy blessing in the name of Christ the Saviour and the Friend of man. Amen.



## Pussies I Have Met

### I. THE CATHEDRAL PUSSY

BY MARTHA GILBERT DICKINSON

It was the first time I had ever been inside the famous Westminster Abbey at London—the first time I had ever been inside a real historic cathedral anywhere—so I walked in and out among the chapels where knights in armor lie dreaming with their hands on their swords and queens with their crowns on their heads—all imaged in marble and stone. I had read the epitaphs on the old stones sunk deep in the pavement under my feet, and found where my favorite poets were buried, and then sat down and watched the July sunlight fade through the beautiful stained glass windows in yellow patches like the marigolds blooming in our own garden at home, across the sea in America.

After a little rest I got up, and, seeing a half-open door a long way down one of the dim aisles, it occurred to me to see where it would lead, and in a minute I found myself alone out in the "cloister close." Inclosed on all four sides by the sacred walls, the grass, untrodden in perfect freshness, looking up to the blue sky overhead, and the silence everywhere making me feel as if I had opened my eyes in prayer time!

Just as I was wondering if flowers ever dared to bloom or bees to hum in this sacred "close" a sparrow flew down on the grass and hopped about as if he would have me to know that he owned London and Westminster Abbey too! But out from the shadow of a low stone pillar flashed a striped streak of black and yellow, and as master sparrow curled up his tiny feet in flight I saw my first foreign pussy.

As she ran hastily back, looking very silly over her failure, I called to her, not really knowing if I ought to say Sir Pussy or Canon Pussy, or how to address a pussy that lived in the dean's own holy yard.

Perhaps she led rather a lonely life. Anyway, she came running up to me just like a cat in ordinary circumstances, and when the old sexton came to turn me out he sat down on the curbing instead and told me all her history, while she twisted herself back and forth from his hand to mine, purring as if she was making responses right out of the prayer book. She was a kitten strayed in from the street during service several years ago. She had no friends or owners or family, so the old man had fed her in his own bare little closet of a room, and, in spite of her gay squirrel coat, she had grown up as devoted a little fur nun as you could find in all London. She had completely forgotten the street and all the other cats she used to play with, and seemed happy in the cloister with her old companion, beyond wishing herself back in the great world again.

Some day when the door is open she may feel a sudden longing for her fellow-pussies and turn her back on all her religious training, but I think if you should go next year to the gray old abbey you would find the same tabby "sister" walking up and down in the cloister close.

Keep thou from the opportunity and God will keep thee from the slip.—Benjamin Franklin.

## Tangles

### 33. FLORAL ENIGMA

One midsummer's day  
Cupid leaned on his bow,  
In an indolent way,  
In doubt where to go.

The air very soon  
Became heavy and thick;  
Cupid, wrapped in a haze,  
Tried to fly away quick.

With wonder unbounded  
A hunter took aim,  
And Cupid lay wounded,  
In terror and shame.

These attitudes three  
Of the famous Love-God  
Give the names, you will see,  
To three flowers of the sod.

S. H. H.

### 34. COLORS

"What are you going to wear?"

"English humorist, Arthur Sketchley,"

(1) replied the girl who likes bright colors.

"Abolitionist hung in Virginia and sung all over the country," (2) said the one who doesn't. "Rather lighter than German statesman," (3) she added.

"First editor of Punch" or "family name of Lord Rosebery," (4-5) spoke the dark haired girl with a clear complexion.

"New York financier"—"rich woman of the same city," (6-7) declared the esthete.

"Author of Nightmare Abbey" (8) for me," said her sister.

"My dress is 'Author of A Princess of Thule,'" (9) announced a brunette. "And I don't know whether to trim it with 'famous Prince of Holland' (10) or 'Ducal title of Marshal M'Mahon' (11).

"I'm tired of 'United States Minister to Germany,'" (12) explained a blonde, "and I want something light and quiet."

"Try 'famous Spanish Queen,'" (13) suggested a friend.

"O, why don't you say 'proprietor of a commercial review?'" (14) asked the critic. "But you might have a delicate 'American botanist' (15); it's very pretty."

Then they talked all at once and the reporter gave up in despair.

M. C. S.

### 35. TIME'S TANGLE

My father's age was six times mine  
Just twenty years ago;  
My years are now one half of his,  
As I can clearly show.

How many years must yet elapse,  
If we should be alive,  
Until my father's age shall be  
To mine as six to five?

HAWKEYE.

### 36. LITERARY

(In each of the following the first name is the title of a book in anagram; the second, the name of the book's author, suggested by characteristic initials. How many of the names do you recognize?)

1. A Carmine Stone; Cheery Describer. 2. Eclipser; Wonderful Sear. 3. Lea Evening; Healthy, Wholesome Lyrist. 4. A Corned Hen; A Troubadour. 5. Made a Bed; Great 'Eavens. 6. Dusty Cars Inlet; A Clever Detective. 7. A Lone Rondo; Readable, Descriptive Bookmaker. 8. Feast All; Our Wise Humorist. 9. Think Lower; Witching Scribe. 10. Nod, Quiet Ox; Caricaturist. N. D. B.

### ANSWERS

28. Butter, utter, butte, butt, but.
29. 1. Man-date. 2. Car-pet. 3. Post-aster. 4. Dog-fish. 5. Horse-man. 6. Tar-tan.
30. Silent, listen, enlist, tinsel, inlets, lets in.
31. Boston, O do not sob.
32. Patronage.

And No. 26 was found a "tough one." M. B. P., Hinsdale, Ill., conquered it, except the first name,

with Nos. 25 and 27; L. S. S., Easthampton, Mass., did not quite succeed with the first and eleventh names; and E. N., Concord, N. H., lacks eleven of the twenty-four names.

We suspect that one or two of this week's tangles may prove not much easier.

## Summer Suits, \$4.

WE make to order perfect-fitting suits and skirts, and can have them ready for you in one day when necessary. We should like to mail you, free, our Summer Catalogue of suits and skirts and a complete line of samples of materials to select from. We carry a full line of fabrics in wool, linen and cotton, delightfully cool for Summer wear.

No. 699. — Exclusive design in a Summer suit, made of pique, crash, linen or denim; hard-somely trimmed with straps of contrasting material; satin ribbon belt.

Price \$7.50.

We sell

Duck, Pique and Crash Suits, \$4 up.

Duck, Pique and Crash Skirts, \$3 up.

Special Sale of Separate Skirts, \$3 up.

Special Sale of Traveling Suits, \$4 up.

Extraordinary Values in All-Wool Tailor-Made Suits, lined throughout, \$5 up.

Bicycle Suits, \$4 up. Bicycle Skirts, \$3 up.

We pay express charges everywhere. Write today for Catalogue and samples; mention any particular kind or color of samples that you desire, and we will be glad to send them, free, by return mail.

THE NATIONAL CLOAK CO.,

119 and 121 West 23d Street, New York City.



No. 699.



A Million Housewives say  
SILVER  
**ELECTRO-SILICON**  
POLISH  
is  
Best in Every way  
If you don't know it We'll be glad to show it  
Simply send your address or 15 cents in stamps for box postpaid. All good grocers sell it. Electro Silicon Co., New York.

The name of

# SWIFT

on lard, on hams, on  
bacon, is a

**Guarantee of Purity**

Swift and Company

Chicago, Omaha, Kansas City, St. Paul,  
St. Louis, St. Joseph

## The Conversation Corner

**M**Y DEAR CORNERERS: We have had recently missionary children and their pictures from all over the world—O Hana San in Japan, white children in the Zulu Mission in Africa, black children in the Freedmen's Mission in Georgia, red children among the Dakotas. But I can almost hear some of you say, "Aren't we ever going to hear from our specially adopted missionary boy in Pomiuk's cot in Labrador?" Yes, he is just the very one you are to hear from, and to see, this week. You must remember it is a long way to Labrador—in the winter. We could get letters a half-dozen times from Okayama or Amanzimtote while the ice blockade closes the Gulf of St. Lawrence and the Straits of Belle Isle. But there is one sledge mail in the winter, and the dogs that hauled it have slowly crept up the coast—they always say "up to the south'ard and west'ard" in Labrador—and along the North Shore to Quebec. One of the letters on the komatik was from our boy Tommy.

BATTLE HARBOUR HOSPITAL,  
Jan. 3th, 1899.

Dear Mr. Martin: A happy Christmas. Doctor Willway will soon be going away. Sister and Mrs. Willway was very sick but they are better now. We had a fine time at Christmas. We had the married people one night and the young people the next night and the little children the next night and Santa Claus came and gave the presents off the Christmas tree and they had tea after. I used to go down stairs in the sitting room sometimes and Mrs. Willway used to read to me. Thank you very much for the pictures. I was out in the big ward to a meeting one night. I hope you are very well. Good bye Mr. Martin.

from Tommy with love.  
I made this up myself.

All the better for that, Tommy; I like letters that children make up themselves much better than those that fathers and mothers, aunts and grandmothers make up for them! Here is what the doctor says in addition:

Tonight the young people come to spend a social hour and see the wonders of the magic lantern. (I suppose none of your Cornerers have any spare slides on Scriptural subjects or helpful stories!) Tommy is well, and happy in the office of head-stoker, or engineer, as he likes to call himself, for the occasion. As the weather is 20° below with high winds, the office is no sinecure. Next week I go west by dog-team.

I suppose also that none of you have any slides for the shore hospital lantern, but if you have I suppose that I could send them along in a package to Newfoundland to catch Dr. Grenfell's new medical steamer in June! This picture appeared in the "Toilers of the Deep," the magazine of the Deep Sea Mission in England, but with a label under it indicating another boy, while "Tommy in the Gabriel-Pomiuk Memorial Cot" was put under the other boy's picture. When I wrote Dr. Grenfell to complain that they had the wrong boy in our cot, he explained it and sent from London the cut, containing the right cot and boy, from which our picture is printed.

... Yes, the printer made a ridiculous mistake—he changed over Tommy and Bertie. Doesn't Tommy look old in the picture? Suffering seems to age people wonderfully, and it certainly sweetens the Christian soul. [In answer to a lady's question, "What is the matter with Tommy?"] Tommy has what is called "Pott's disease," that is, actually, tubercular disease of the spine, destroying and slowly eating away the spine. This makes it very essential to nurse him with all possible care. When the poor fellow first came to the hospital he was a mass of sores.

Your all-time friend, W. T. G.

If necessary, look at the picture with a glass to see the name, "Gabriel-Pomiuk Memorial Cot" on the wall. It looks as though the doctor or "sister," remembering the friends of this cot, had placed the stars and stripes over the head of it. Dr. Grenfell in England was not sure about this, but he made a suggestion which is being carried out by some of our Cor-



nerers—you will hear all about it later.

When we think of this poor boy, patiently suffering in his cot, year after year, with nothing but suffering and helplessness before him, aren't we glad that we have the privilege of giving him such a happy home in a Christian hospital, which itself is an oasis of cheer and blessing in that desert land? And all this comes of God's gracious sending of Dr. Grenfell at just the right moment to that remote tent in Nachvak, where Pomiuk lay dying. For thus thousands of us in another land became interested in his short, sad, sweet life and, after that was closed, in any child that should succeed him in the cot we maintain in his memory. A lady in Illinois writes:

... Don't you think a great many people will work for missions all their lives because of the interest first awakened by the little crippled Eskimo boy?

K. S. W.

A note from a missionary lady in Japan shows that the same Christian kindness will bring forth the same fruit, whether in the great and populous island-empire in the North Pacific, or on the small, lonely island in the North Atlantic:

... I am much interested in a little cripple boy just now. He must be quite near his end. He says, "You don't go to heaven, do you? It comes to you." He is a bright little fellow, and happy as the day is long.

A. D. G.

Here is another letter you will be interested in. A few weeks ago several inquiries were made as to Dr. Grenfell's old missionary steamer, *Sir Donald*, which the newspapers said had been found by the sealers in the ice off the eastern shore of Newfoundland, with no one on board, causing the fear that some of our missionary friends had been lost. I sent a ? immediately to an old friend in St. John's and this is the reply.

ST. JOHN'S, N. F.

... The *Sir Donald* drove from her moorings at Battle Harbour. The men of the *Nep tune* and the *Vanguard* raced on the ice to board the "derelict," little thinking it was the *Sir Donald*. You will be interested to know that George—reached her first and was the first man to board her. He said everything was intact just as she was left in the fall at Battle Harbour. She was frozen into the pan of ice and surrounded by young seals. The men could not spare the time to do anything with her, as they were very busy loading their own ships with seals, and she drove south and was afterwards broken out of the ice and towed here. The little steamer is not much good, and still the D. S. M. does not like to sell her, as she was a gift from "Strathoona" [Sir Donald Smith].

W. H. W.

It was very strange that the brave little steamer, which with the Deep Sea surgeons and crews on board has made so many perilous voyages in those Northern waters, should now, when regarded as unseaworthy and laid up in the Labrador harbor, get away and come alone, without pilot or seaman, safely around nearly to St. John's. That "George"—who boarded her first was a boy I knew well when he was six years old, and I have kept track of him since—he wrote me the very best possible news about himself a year ago!

Evidently the old ship had so much of her master's love for the deep sea and the deep sea fishermen that when the time for young seals and sealers came she must start off for "the ice"! She will be at St. John's to welcome him on her successor, of which he writes:

I stood on my little steamer at Dartmouth [Eng.] last week. She is only "in frame" yet, and no planks on deck or plates outside, but already I see her in my mind's eye, and thank God and take courage.

Since I began, this comes from Hartford with a gift from a "Primary S. S. Class":

The souvenir of Pomiuk hangs in our S. S. room, a reminder of him. The children are always happy to hear about him. Mrs. J.

And now, as I write, comes the evening mail, bringing another letter from the far North and one from a new member near the Indian Ocean—

From Greenland's icy mountains,  
From India's coral strand—

but I know there is no room for them. But wouldn't some of our Cornerers like the stamps—new issues—on those letters!

Mr. Martin



## How Is Christ Related to Civil Government \*

By Rev. A. E. Dunning

Where priests have claimed authority over men's consciences they have always become tyrannical. The Jewish priests were tyrants. They interpreted the Scriptures, and demanded that their interpretations should be revered as the Word of God. They laid on men heavy burdens, which they themselves refused to carry. They made the people support them, not to serve the people, but to use them for selfish ends. Jesus showed to the people that the priests were substituting for the Word of God traditions and interpretations without authority; that they were oppressors; and that they sought their own gain, not their country's good. It was certain, therefore, that as he gained public attention he would antagonize ecclesiastical authority, and that when his teaching became so influential as to threaten to lead the people to break away from the authority of the priests they would seek to put him out of the way. The crisis came within a few days after he returned from Perea to Jerusalem. Evidently he had determined to face it, well aware that it would result in his death. Many phases of his trial have been discussed as the study of each of the gospels has brought the Sunday schools to the closing scenes of the Lord's life. The present is a fit opportunity to study his relation to the civil government and the right attitude of the Christian toward it.

1. Christ acknowledged the authority of the civil government. Ecclesiastical rulers had some degree of civil power, as they do in England now; but they were unworthy of their office. Yet Jesus told his disciples to respect their authority. Do what they tell you to do, he said, but don't imitate their conduct [Matt. 23: 1-4]. Keep your own independence of judgment, and don't commit the care of your conscience to any one because he claims to be a priest; and don't claim to exercise authority over other men's consciences [Matt. 23: 8-10]. With these principles, when Jesus was arrested at the instigation of leaders in his church, he made no resistance, though he said he had power to overcome all civil authority [Matt. 26: 53]. He endured insults in his illegal trial before the high priest. When the priests took him to the Roman tribunal because they could not legally put him to death, he submitted himself to civil authority. He took care only to have his own position clearly understood. To the high priest he declared under oath that he was the Messiah, the Son of God. To the Roman governor he first asked whether the charge against him was preferred by the governor himself or was presented to him by others. When Pilate replied that the Jews brought the charge, Jesus explained to Pilate the nature of his claims, and Pilate was satisfied that he was innocent.

The Christian will keep peace in the church, and will conform to its rules so far as he is permitted. He will do this even when men are in power whom he does not trust. He will help to maintain its life and its purity, for by so doing he imitates his Master. The Christian will keep peace in the state and obey its laws even when they work injustice to him. Order and stability in government are too valuable to be destroyed, even when they are maintained by unworthy men, unless those who would destroy them are prepared to put better government in their place. Government cannot be good unless good men can be found capable of administering it and citizens willing to support it. Jesus had power to destroy the Roman government, but he laid down his life in obedience to it when the judge who condemned him declared him innocent.

2. Christ identified himself with no political party. As a citizen he had the right to support men and measures which he believed would promote the best government. But as Son of Man his interests were broader than

any party. He had disciples. He might have formed an organization and resisted the Jews. So he told Pilate. But his kingdom is not of this world.

The Christian is a citizen, and it is his right and duty to join with other citizens in maintaining government. But he belongs to a company greater than any political party, which includes men of all parties; and while he may differ widely in judgment from his brethren concerning political matters, his sympathies must include all men who are seeking to do the will of God.

3. Christ claims supremacy in each individual. Pilate, beholding before him a man defenseless, whose friends had all fled from him, said in astonishment, "Art thou a king, then?" Christ answered that he was a king because he bore witness to the truth. Every true-hearted one would acknowledge his claim. Whoever desired supremely to know the truth, he said, would become his subject. Pilate at once confessed that he was not of the truth. He dropped the article when he replied, "What is truth?" He implied that truth was what no one was sure of and what he did not care to know. He was simply willing to admit that a man whose only claim to be a king was that he was true himself and witnessed to the truth was not an offender against the state.

What a wide difference is there between public opinion now and when Christ was tried for claiming to be king of the kingdom of the truth! Then no one would have hesitated to ascribe royalty to Pilate. But nearly every one would have asked of Jesus, with as much astonishment as Pilate did, "Art thou a king?" Now no one doubts that Christ is king. Few, even of those who do not give allegiance to him, deny that truth, as he represents it, is the highest royalty. But most enlightened men today, if they were to see Pilate as he stood before Jesus, knowing him innocent and fearing to set him free because of the Jews, whom he hated, would say to Pilate with astonishment, "Art thou a king, then?"

Allegiance to the truth is royal. Jesus, witnessing to the truth even by dying for it, has become supreme in the lives of a great multitude of redeemed souls. "If ye abide in my word," he said, "ye shall know the truth, and the truth shall make you free." As we become witnesses to the truth, we also are enthroned in love in other hearts. This is the true end of living. It is life eternal.

4. Christ submits to injustice that he may secure justice for others. He was cruelly wronged by ecclesiastical and by civil government. He might have resisted the Jews successfully, and the Romans, too. He might have overthrown the government. But he would not thus have changed the lives of those who administered it. They would have formed another government as unjust as that he would have destroyed. By submitting to condemnation and crucifixion he brought injustice to light. "God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh." He brought men to repent of injustice, to believe in the truth, to live the life of love.

There are still large classes of men who suffer injustice. Negroes in the South are deprived of their rights. Working men in various trades do not get their dues. Public opinion nearest to them is wrong. Some of them would meet wrong with wrong. Others would force recognition of justice as they interpret it. With some religion means only getting their rights, and that by means which they think will soonest secure them. When the choice is between Jesus and Barabbas and Barabbas gets the majority of votes, they would smash the ballot boxes and burn the courthouse. But the majority would still be for Barabbas.

All honor to those patient souls who witness to the truth unflinchingly, when priests curse

them and Pilate sneers at them and the multitude cry, "Crucify them." He who through death abolished death and overcame the world is leading them to certain victory. Truth will prevail. What are temporary loss and suffering compared with the triumph of God?

TORREY, BRIGHT & CAPEN  
CO.

Carpets  
AND  
Rugs

348-350 WASHINGTON ST.

Elbridge Torrey, Pres. Sam'l B. Capen, Treas.

GOOD NATURED BABIES  
ARE THOSE RAISED ON  
**GAIL  
BORDEN**



**EAGLE  
BRAND**  
CONDENSED MILK.

SEND FOR "BABIES" A BOOK FOR MOTHERS.  
New York Condensed Milk Co. - New York.

**ORANGE  
ICE**

One of the many delicious desserts  
any housewife can prepare easily  
and quickly with

**Keystone**  
Silver White Gelatine.  
Recipes with every box.

If your grocer cannot supply you  
send us his name and we will send  
you a sample package free, with  
recipes by the leading cooks of  
the country. A full size box  
mailed for 15 cents.  
MICHIGAN CARBON WORKS,  
Detroit, Mich.  
The largest makers of gelatine in the world.

PROMOTES  
HEALTH  
**Jaeger**  
PURE WOOL UNDERWEAR  
Send for  
illustrated  
Catalogue.

New York: 16 West 23d Street.  
106 Broadway.  
Brooklyn: 604 Fulton Street.  
Boston: 169 Tremont Street.

\*The Sunday School Lesson for May 28. Text, John 18: 28-40.

## Our Readers' Forum

### CHURCHES AND MISSIONARY SOCIETIES

1. Have aggrieved churches of a State or locality power to urge any one of our national societies to join them in a mutual council? One or more members of a church may ask for a council, and in case the church refuses the injured member or members may call an *ex parte* council.

2. What is the authority back of the national societies? *E. g.*, suppose that several prominent churches in a State, not pleased with the action of the Home Missionary Society's officers, should request these officers to submit the question at issue to a regularly called council, could the churches legally insist on this action? In other words, where is the seat of authority in questions of this kind?

3. Are the officers of our societies "servants of the churches," or are they independent of the churches? J. E. S.

[1. We recall no instance of a church or churches inviting a missionary society to join in calling a council.

2. There is no ecclesiastical authority over our national societies. They sprang up as voluntary associations of individuals to carry on Christian work. Most of them in their earlier history were not limited to Congregational churches either in membership or work. In the development of the unity of the denomination the membership of these societies has come to consist in part of persons nominated or chosen by local churches or by associations. But the churches have no authority in the management of these societies, except through their representatives thus appointed. State associations and the National Council devote much attention to the conduct of the national societies, and their advice has much weight, but their action has no legal force in directing the societies, nor would the action of a local council have any such force.

3. This question is practically included in the two others. The societies are self-governing bodies. But as their support, to a large extent, comes through the churches, and as they would not long continue without the co-operation of the churches, they usually seek to carry out the will of the churches when it is unitedly expressed. See Dr. Quint's discussion of this whole subject in Dunning's *Congregationalists in America*, pp. 494 ff.—EDITORS.]

### THE DIVINITY OF CHRIST

In your issue of March 30, on first page, you define limit of Congregational fellowship. As you assume to speak for Congregationalists, I think I may say a word. In the six lines I refer to do you intend to claim divinity for Christ? If so, why not say so? If not, is it Congregational? I think many Unitarians would assent to the six lines, but not in the sense that we should. I have always considered you firm on the doctrine of Christ's divinity. Am I correct in my opinion?

A. F. A.

[No one reads *The Congregationalist* intelligently without seeing that we hold firmly the doctrine of the divinity of Christ in the sense in which orthodox Congregational churches have usually held it. Those who read the weekly expositions of the Sunday school lessons published in this paper, written by the editor, will not need to ask the question printed above. But it is difficult to express all that Congregationalists believe in six lines.—EDITORS.]

### A SUCCESSFUL MISSIONARY MEETING

*The Congregationalist's* request for reports of meetings using the April missionary subject, *The Young Life Now Devoted to Missions*, leads me to speak of the South Avenue Church, Syracuse, which used the

subject very profitably. A month before the pastor put the meeting into the hands of the C. E. missionary committee, and for weeks it has been preparing for it. One young lady had a paper on the general subject, another told an interesting story of the growth of the student volunteer movement, while the third, a member herself of the Tenth Legion, gave a common-sense talk on devoting the tenth of one's income to Christian work, illustrating it with object lessons and leaving a healthy impression of the subject on the audience.

W. F. I.

### ANOTHER PROFITABLE MEETING

The subject of the April missionary concert of the East Church, Ware, was *The Young Life Devoted to Missions*. The help of several young people had been enlisted for the meeting, among them a recent graduate of Smith, two students in the Northfield Training School and the president of the Y. P. S. C. E. *The Congregationalist* is to be credited with the suggestion of the subject and the list of literature which furnished much of the material used. Extracts were given from Secretary Daniel's paper on Young Manhood and Womanhood in Missions; the principles and results of the Student Volunteer Movement as given by Mr. J. R. Mott were summarized; the work of the Yale Missionary Band among young people's societies was described; the Tenth Legion was alluded to as a significant feature of the missionary awakening among young people; and an original sketch of the Northfield Training School by one of its students gave a concrete example of the missionary spirit and equipment. The pastor furnished such other links of fact and relationship as the program required, and the largely attended meeting was felt to be of unusual interest and profit.

A. B. B.

### WHAT IS REAL BENEVOLENCE

I appreciate the force of "F. L. G.'s" criticism upon "Best Answers, II.," to the effect that supporting the local church cannot be considered as "benevolence." In our church the seats are free, and in this way we have come to look upon what we put into the church treasury not as a tax, but as a freewill offering. I have never thought of this as "benevolence," neither do I so regard birthday and Christmas gifts to friends.

M. A. P.

### THE OTHER SIDE

F. L. G. says that "giving to the home church is not true benevolence," and adds that being a minister he does not consider himself an object of charity because he draws his salary. Let us see who supports the home church. Do the ministers? No. I am a minister and I do not help pay my own salary, but there are those who do, and oftentimes pay all they possibly can to keep the doors of the church open. They work and pray, day after day and year after year, to keep the church from dying, and shall they be told that it is not true benevolence? Any church in all this land of ours enrolls those who are more necessary to the life of the church than the minister. Ministers come and go, but the church abides largely through these devoted ones. Shall we turn to them and say, "You have done no more than the man who pays his dues at the club?"

F. L. G. says that he draws his salary and does not feel an object of charity. No more do I. Nor does the missionary in China, or the teacher in the South. Where shall we draw the line? Who are workers in the kingdom who may be helped by our benevolence? If to pay the expenses of the church at home is not benevolence then home missions are not, nor are the A. M. A. and A. B. C. F. M. or Ministerial Aid. Every dollar given for Christ's sake, whether to the church at home

or abroad, whether to the poor here or anywhere in all the round world, would be true benevolence.

J. W. N.

### THE HARM WROUGHT BY UNEDUCATED MEN

I was much interested in An Appeal to the Seminary in *The Congregationalist* Feb. 23. In the West, at least, it is true that the broad-minded, brainy, cultured men, men of principle and moral character, who are not to be classed as unbelievers, are conspicuously outside the churches; or if in some cases nominally members are not active factors in their control. The church no longer meets their needs. What is preached in our pulpits no longer edifies nor appeals to them. Platitudes and vagaries of doctrine, the manner and method of the third-rate evangelist, not only does not interest, but often alienates and disgusts them. Thus the control of our churches, and so the choice of ministers, is left to a class of good but narrow minded and unintellectual men, who "hire a pastor" as they would buy a horse, because they see no special defects in him and can get him cheap, because he is pious and earnest and recommended by some one whom they know, and withal perhaps because he is nearer to themselves in his intellectual level than the well-trained man would be. Thus, as may readily be seen, the evil complained of becomes self-perpetuating, and will go on increasing unless a remedy is found.

Be it far from me to say that these men have not been and are not still a useful factor in our frontier work. Go into the communities where these men labor and you are apt to find the other educated men outside of and uninterested in the churches. Ask them why it is so and they will either make some trivial excuse, or say frankly, as did one, "that a black coat, a white necktie and a Bagster Bible don't make a minister of the gospel." It is to a large extent among these men who have thus slipped easily into our ministry or come from other denominations that cases of trouble and discipline arise. The remedy lies in the removal of the cause.

MINNESOTA.

### BREVITY OF MINISTERIAL SERVICE

In the Readers' Forum, March 16, Dr. Hazen inquires if there is any parallel to the brevity of the ministerial life of the late Rev. I. T. Hart of Woodville, N. Y. Harry D. J. Gardner was ordained as a foreign missionary at Buckingham, Ct., Sept. 12, 1888, and died Nov. 27 the same year. This would make his ministerial age one or two days greater than that of Mr. Hart. Dr. Hazen may have had this case in mind, but may not have considered it a parallel, since Mr. Gardner had not actually entered upon the work for which he was ordained.

D. H. S.

To the record of brief ministerial service given by Dr. Hazen might be added that of Joseph Dexter Poland of North Brookfield, Mass., on whose headstone is put by his request the touching inscription, "Permitted to preach the gospel for seven weeks." He was not ordained. He was born in North Brookfield, Mass., Sept. 14, 1828, and died there Aug. 1, 1863, being thus not quite twenty-five years of age. He graduated from Amherst College in 1849 and from Andover Theological Seminary in 1852, in the class of Dr. Quint and other prominent divines.

T. W.

Rev. Joseph Sawyer had a pastorate at Leverett, Mass., of but forty-five days, beginning Oct. 30, 1822.

A. D. H.

Rev. Josiah L. Case graduated from Andover Theological Seminary in 1839 and was ordained at Kingston, N. H., October, 1839. He died Nov. 15, 1839, at thirty-three years of age. He preached only one Sabbath after ordination.

W. A. F.



## LITERATURE

## BOOK REVIEWS

## CATHOLICISM, ROMAN AND ANGLICAN

The subject of this volume is of great interest to students of ecclesiastical history, but it is difficult to discuss it in a manner enjoyable by most of the laity. Dr. Fairbairn, however, has made his chapters fascinating. Once entered upon the volume, it is found to be hard to lay it aside. The freshness and strength of its thought and the pungency of its style carry one on willingly to the end. It is largely a study of individuals, notably of Cardinal Newman, Cardinal Manning and Mr. Arthur Balfour. One or two chapters make considerable mention of the late Dr. Jowett, Dr. Edwin Hatch and Dr. Hort, as well as Drs. Lightfoot and Westcott. Its divisions were written at separate times and have been published in the *Contemporary Review*, yet they have a sufficient logical sequence to render them an integral whole. Dr. Fairbairn being himself the principal of Mansfield College at Oxford, and having lived through the period of the Oxford movement, and being by nature abundantly qualified to discuss such a theme intelligently and profoundly, as well as intensely interested in it, he is a master on such a theme.

The intensity of purpose and the apparent devotion of the leaders of the Oxford movement and the tremendous appeal which their endeavors made to the imagination have had a great influence upon him, as upon thousands of others, and he possesses that which few other men possess in the same degree—a discrimination which has enabled him to analyze their claims and their methods, and to appreciate much of their spirit, so that his conclusions are felt to be strongly founded. He is conspicuously catholic and candid in temper. He puts himself successfully in the place of each of those whom he studies, and enables his readers to do the same thing. On this account, however, his condemnation, when he condemns, is the more severe, and unfortunately there is much in the history of the men and the movement which deserves to be condemned. It is possibly a fair criticism that he makes too much allowance in favor of the men whom he describes. Their so-called "economies" often were what in plain English are known as lies. As Dr. Fairbairn himself admits: "The question was more than a problem in casuistry. It involved principles that carried one down to the very roots of things." He would not be understood, of course, as justifying falsity. But he seems to see in the men a saintliness, of which he often speaks, which cannot be accepted as consistent with that disregard of veracity which they illustrated so often and so baldly.

He considers at first the ideal of religion in itself and as regarded by the leaders of the Anglican revival. Then he goes on to study the need of a relevant apology for the faith, a need not confined to England, but recognized throughout Europe, and points out the failure of the Roman Catholic apology. One or two other general chapters discuss Catholicism and religious thought, Catholicism and historical criticism, and reason and religion, analyzing acutely the position of the Roman Catholic Church, pointing out its insufficiencies. Then come the more personal chapters, although there has been much already about individuals, especially about Cardinal Newman. But the sixth chapter deals with Cardinal Manning, and is a shrewd, skillful, penetrating and perfectly fair portrayal of the character and work of this great ecclesiastical politician. A specially interesting chapter is that which follows, on Anglo-Catholicism, which explains the development of the High Church party, gives considerable space to Keble, Newman and Pusey, shows how the Broad Church movement helped the Anglo-Catholic movement, and points out the difficulties which the latter encounters in the spirit of the present age. Mr. Balfour and his volume, *The Founda-*

tions of Belief, have a chapter in which Mr. Balfour must have found the tables turned upon himself amusingly. It is a fine example of superior critical work in the best spirit. The last two chapters discuss certain Cambridge and Oxford scholars and divines, especially Dr. Jowett, and they are most delightful examples of portraiture.

The impressions left by the volume are these: that the Anglo-Catholic movement had its origin in a certain restlessness of mind in a few leaders, who made the mistake of assuming authority to be the creative and fundamental principle in religion, and to be legitimate only in the Roman Catholic Church; that these leaders possessed great personal magnetism and influence and wonderful shrewdness in beguiling themselves and others, and were exceptionally fortunate in their opponents; that intellectual skepticism was in a large degree the basis of their course, and that the effect of their movement has been to exalt the idea of the priesthood and the church to a wholly disproportionate importance; that the natural and logical outcome of the movement is union with Rome, in spite of the denials of some of its prominent leaders; and that the movement has greatly modified the development and usages of the English Church, somewhat for the better but largely for the worse. We cannot help wishing that Dr. Fairbairn's book had been delayed until he could have added another chapter or two upon the present crisis in the Established Church. They would have been pertinent and significant. [Charles Scribner's Sons. \$2.00.]

## THE REDEMPTION OF AFRICA

African missions in some respects are among the most romantically interesting, and in all respects among those best worth study. In Africa, more than in almost any other region of the globe, the missionary comes in contact with untamed nature. Probably there are more tribes there having next to no religion at all than anywhere else, yet the problem is not simplified much by this, because there are people enough who hold more or less intelligently to the great prevalent religions to supply many of the problems which missionaries elsewhere have to meet. A bird's-eye view of African missions, therefore, is exceptionally instructive, and it is perhaps the most difficult view to take and to suggest to others fully and impartially. Mr. F. P. Noble was secretary of the Chicago Congress on Africa in connection with the Columbian Exposition in 1893, and his present work must be due, in large part, to the interest and information naturally acquired in connection with that congress. The work is in three books, two of which make the first volume, the third forming the second volume. The first book discusses the ancient and mediæval preparation, from the ancient missions and their relation to the beginning of civilization down to the close of the last century.

The chapter on Islam as an African missionary should be read with special care. It is a discriminating and thorough study, embodying much information in brief compass and sketching the excellences and defects of Mohammedanism with frankness and fullness. No impartial reader will dispute the author's conclusions that, as an ethical, spiritual and state-building force, it has proved a failure; and that its ultimate yielding before the advance of the cross has begun and will go on until complete. The relation of mediæval Christianity to Africa also is detailed with great wisdom; and the analysis of the work and character of Ramon Lull and the comparison of his work with that of other great missionaries, especially Protestant, illustrate well the author's theories of the differences in method between Papal and Protestant missions, and of the preparatory work which even imperfect Romanist endeavors have accomplished in making way for the success of Christianity at large. The closing chapter of this first book discusses the environment of African missions, and is a valuable prepara-

tion for what follows. It is accompanied by a valuable *excursus* on the rise of Protestant missions as bearing upon Africa.

The second book covers the period from Loyola and Zinzendorf to Livingstone and Lavigerie. It discusses the different denominations of Christendom in their relations to Africa—the Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian, Romanist and the Unity of Brethren. The efforts of each are described in considerable detail, and this part of the work contains a mass of most significant facts. The second volume, and the third book, deals with the expansion of missions and is somewhat more general. The first chapter treats of Africa in America, the relation of the different Christian bodies to the American colored race. There is a chapter on undenominational African missions, such as the Livingstone Inland Mission, the East African Scottish Mission, the Religious Tract Society, the British and Foreign Bible Society, the International Medical Missionary Society, the Student Volunteers, etc. Then medical and industrial missions are taken up. Large space is devoted to the relation of women to the work and to the manner of founding and developing a modern mission, with all its collateral but vital departments.

One of the best chapters is that on Representative Men: Two Types of the African Apostolate, in which a parallel and contrast are drawn between Robert Moffat and Cardinal Lavigerie. This chapter is a fine example of the study of character as well as a graphic picture of two great missionaries. Indeed, the author excels in the portrayal of character throughout. The final chapter gathers up miscellaneous lines of thought and casts a comprehensive glance backward as well as a keen look into the future. The difficulties likely to arise from contact with an imperfect civilization and other causes are indicated, but the work closes, as well it may, with an expression of the author's profound confidence in the divine overruling and the success of this department of Christian work. A most valuable statistical survey of African missions completes the work, which also is well indexed and supplied with maps, tables and other appropriate aids.

In general it may be said that the work is largely a summary of facts and figures rather than a continuous and readable narrative. This is inevitable, in view of the author's purpose, and in no other way could the mass of material accumulated be handled so effectively. It does not lack interest, however. On the contrary, it glows with the author's enthusiasm and with the intensity of his purpose to ascertain and impress the truth about his subject. Apparently it is the most valuable compilation and narrative on the subject ever prepared. Certainly we know of nothing which even pretends to do the same work in the same thorough way. It will take its place from the outset as a classic in the library of missions, and it is an honor to the industry, the candor, the literary ability and the spiritual earnestness of the author. A number of portraits of prominent missionaries add to its attractiveness. [F. H. Revell Co. \$4.00.]

## RELIGIOUS

Dr. John Fluke's three recent essays, *The Mystery of Evil*, *The Cosmic Roots of Love and Self-sacrifice* and *The Everlasting Reality of Religion*, are grouped into a little volume entitled *Through Nature to God* [Houghton, Mifflin & Co. \$1.00]. They are written from the point of view of a loyal evolutionist, and exhibit the tone and temper of the more radical school of modern religious students, but they are unmistakably and emphatically contradictory of the atheistical tendency of much of this modern radicalism, and reverently and earnestly inculcate belief in God. It is worth knowing that a man of the author's religious history can write such sentences as these: "The lesson of evolution is that through all these weary ages the Human Soul has not

been cherishing in Religion a delusive phantom, but in spite of seemingly endless groping and stumbling it has been rising to the recognition of its essential kinship with the ever living God. Of all the implications of the doctrine of evolution with regard to Man, I believe the very deepest and strongest to be that which asserts the Everlasting Reality of Religion" [p. 191].

A volume of sermons much above the average in some respects is Dr. A. A. Berle's *Modern Interpretations of the Gospel Life* [Pilgrim Press. \$2.00]. They illustrate well the blending of stirring thought with practical pertinence and spiritual earnestness, which, when properly combined, make up the best sort of preaching. They are stated to have been delivered extemporaneously, and, although of course they have been revised in manuscript, they afford a good example of a superior quality of extemporaneous preaching. Not many such discourses embody so much real meat in them. They deal with New Testament biography and with themes social, political, educational, literary and romantic, and distinctively spiritual. We commend the volume heartily.

*Men of the Bible* [F. H. Revell Co. 30 cents] contains half a dozen addresses by Mr. Moody in his familiar, popular and practical manner. They deal with Abraham, Moses, Nehemiah, the penitent thief and others.

Five volumes by Rev. F. B. Meyer bear the title, *Our Daily Homily* [F. H. Revell Co. \$3.75 per set]. Each page is headed with a text and is filled with pious and practical observations and suggestions. In such a library of comment of course a great deal of what is suggested is most obvious, but this does not diminish greatly the practical serviceableness of the volumes and their appropriateness to all sorts of human conditions. They are tastefully printed and sold in a box.

#### STORIES

Dr. Reuben Thomas has turned novelist, and his many friends will find in his story, *The Kinship of Souls* [Little, Brown & Co. \$1.50], his views on travel, education, religion, art, woman and other topics blended with a pleasant romance, the result being a very readable volume. The title indicates the dominant truths suggested—that souls which really are akin not only seek each other but have a right to do so, and that undoubtedly there would be less unhappiness in the world if engagements to marry which, after having been formed, are found to have been based upon something less than genuine soul fellowship were to be broken, in spite of the fantastic notions of honor which sometimes prevent them from being sundered. The different characters are drawn with delicacy and spirit, and, although there is little of incident in the plot, the book is by no means lacking in vivacity. The reader is led from place to place agreeably on a familiar route of European travel. The special pleasure which the book affords, however, comes from the discussions, which range widely as to topic, often go deeply into the roots of things and abound in wholesome and impressive suggestions. It is not a story with a purpose, at least with any avowed purpose, but it teaches some useful truths very practically.

The student of social science will find much to interest him in *No. 5 John Street* [Century Co. \$1.50], by Richard Whiting. The author describes a young English baronet, who deliberately abandons high life, goes to live in the slums and supports himself entirely by his labor in order to find out more about how the poor live. So far as any heroine can be said to exist in the book, she is a flower girl, and her efforts to elevate herself are as touching as they are worthy and finely described. The book gives vivid pictures, evidently based on close personal observation, of life among those classes who live from hand to mouth, just on the edge of crime, although often thoroughly upright and worthy in character, and the selfishness and hollowness of much of the

life of the upper class society is brought out with striking distinctness in contrast, as the author causes his hero to alternate between one sphere and the other. The descriptions assumed to be written under the guise of reports to be sent to a foreign land are graphic and sometimes brilliant and always penetrating and instructive. The author is a keen student and a skillful narrator, and his book, if somewhat depressing, is none the less of imperative value to those who wish to benefit their fellowmen. Supporters of missions among the lower classes will be disappointed by the side lights thrown upon this sort of effort, but no one can fail to realize from these pages, perhaps more than ever, how much of genuine nobility of character there is among the poor and ignorant and how much of encouragement to those who seek to learn how to help them most wisely and usefully.

Whether Miss Edith Wharton ever would have written *The Greater Inclination* [Charles Scribner's Sons. \$1.50] as it is if Henry James had not written his various books is a question so certain to be asked by every reader familiar with Mr. James that we cannot repress it. She certainly must be credited with a considerable measure of originality, but her treatment of her themes is distinctly and uniformly like Mr. James. We do not like her stories very well. There is a certain malarial influence in them in spite of their unquestionable excellence. It is hard to define just what is the matter with them, but they lack the atmosphere of wholesomeness and earnestness which they ought to possess.

Seven admirable Negro stories by Charles W. Chesnutt compose *The Conjure Woman* [Houghton, Mifflin & Co. \$1.25]. The superstitious belief in witchcraft and magic which used to pervade the colored people at the South so largely comes to light in these stories, which are amusing blendings of the grave and the comical. Not the least of the attractions of the book is the droll way in which the underlying purpose of Uncle Julius in telling his stories is revealed from time to time.

Eight more capital navy stories by Anna A. Rogers form a volume in the Ivory series, which is called *Sweethearts and Wives* [Charles Scribner's Sons. 75 cents]. They are lively and entertaining, just the thing for summer reading, and they are not without their suggestions of moral value, although no attempt is made to preach sermons.

#### MISCELLANEOUS

In view of the forthcoming disarmament conference called by the czar, Messrs. Joseph McCabe and Georges Darien have written a little volume called *Can We Disarm?* [H. S. Stone & Co.]. They take the ground that disarmament is impracticable, if not impossible, that there are commercial, political and other obstacles to it sufficient to prevent anything of the sort from being carried out successfully or safely at present. They are ingenious in their reasoning and somewhat too much inclined to regard the advocates of disarmament as benevolent but blinded in their zeal. They do not appear to have much faith in the genuineness of the czar's invitation, however honestly meant it may have been by him personally. Their reasoning is not without force in regard to the objections to disarmament, yet we are not convinced by it. They do not make it by any means plain that these hindrances are to be insuperable. The most significant features of the book are its discussion of the army in France and of the relations of the pope and the papal church to the whole situation. More importance is attached to the pope and his schemes than probably is necessary, yet it is well to have the possibilities suggested so plainly, and undoubtedly the clerical influence upon the army in France is very strong and tenacious. The revelation of the condition of the French army and of its almost certainty to collapse again in conflict with a strong nation like Germany is something of a surprise, but if half the assertions here made are true the statement is not without foundation. The book

is of interest and value to students of the international situation, but it needs to be taken with a grain of salt.

An addition to the Carlyle literature, and a pleasant one, is found in the volume, *Letters of Thomas Carlyle to His Youngest Sister* [Houghton, Mifflin & Co. \$2.00], edited, with an introductory essay, by C. T. Copeland. The essay is a breezy and interesting characterization of Carlyle, and the correspondence, which includes several letters by Carlyle's mother, is simple and unaffected and shows the great author at his best. There is very little of interest or value for the general public in the correspondence, except in the fact that it reveals the humaner, tenderer side of the author, whose affection for his mother and the members of his family was very strong, and whose eccentricities and weaknesses do not come to light in a very marked degree. But it is desirable for the world to have as much light as possible thrown on this side of Carlyle's character, and all his admirers will be grateful to Mr. Copeland that he has done his work so well.

Eight more volumes of *John L. Stoddard's Lectures* [Balch Bros. Co.] complete the series of ten. They describe Japan, China, India, the Passion Play, Paris and France, Spain, Berlin, Vienna, St. Petersburg, Moscow, the Rhine, Belgium, Holland, Mexico, Florence, Naples, Rome, Scotland, England, London, California, the Grand Cañon of the Colorado and the Yellowstone National Park. They embody the lectures, now so familiar to the public, which have been received enthusiastically by thousands of listeners, and they reproduce with excellent art the hundreds of fine views which illustrated the lectures. The ten volumes together form a library of information embodying not only description of places and adventures, but many characterizations of individuals and not a little historical and artistic lore. They will be a perpetual delight in the household and will soon become well thumbed in the public libraries. They are handsomely bound and are a literal treasury of delight.

The bound numbers of *The Living Age* [Living Age Co. \$2.25] for January, February and March of the current year contain their usual choice variety of material, blending the substantial with the merely entertaining successfully. *The Living Age* is thoroughly well edited and is one of those publications which those who are habituated to it are most reluctant to give up.

#### NOTES

— Shakespeare used about 15,000 different words in all his tragedies and comedies.

— The widow of the late Rev. Dr. Charles A. Berry, of Wolverhampton, Eng., is to prepare a biography of him. It will be welcomed warmly here as well as in England.

— Dr. James Martineau became ninety-five on April 21. His first book, *The Rationale of Religious Inquiry*, appeared in 1836; his latest, *The Seat of Authority in Religion*, in 1890.

— An alarming tendency is apparent in current fiction. Specialist treatises on medical themes are being written as novels. For example Ryder Haggard's latest is about vaccination.

— Rudyard Kipling has consented to accept the honorary degree of LL.D., offered him by McGill University. The degree of Litt. D., although more clumsy in form, would be the more appropriate.

— Our apologies to the Doubleday & McClure Co. In our notice last week of that excellent book, *The Memoirs of Sergeant Bourgeois*, we inadvertently assigned the volume to another publishing house.

— The man who bought two volumes of *The Constitutional and Public Ledger* for 1836-7, for five or six dollars recently at an auction in one of the less frequented London



salesrooms sold them soon after for \$1,050. They turned out to contain nearly fifty letters written by Thackeray when Paris correspondent of that journal.

— A feature of the literary department of the Paris Exposition is to be a pavilion devoted to the writings of Maurus Jokai, the Hungarian novelist. He has written more than three hundred stories, of which some have been translated into every European language. The pavilion is to contain a copy of every edition of his works that has appeared in any language.

#### BOOKS OF THE WEEK

*Houghton, Mifflin & Co. Boston.*  
A CATALOGUE OF AUTHORS. Prefaced by a sketch of the firm. pp. 205. 25 cents.

*Ginn & Co. Boston.*  
EL SI DE LAS NINAS. By Leandro Fernández de Moratin. Edited by J. D. M. Ford, Ph. D. pp. 95. 55 cents.

*Little, Brown & Co. Boston.*  
STARS AND TELESCOPES. By David P. Todd. pp. 419. \$2.00.

*United Society of Christian Endeavor. Boston.*  
I PROMISE. By F. B. Meyer. pp. 57. 50 cents.

*Watchword and Truth. Boston.*  
ANDREW MURRAY YEAR BOOK. Compiled by M. J. Shepperson. pp. 191.

*G. P. Putnam's Sons. New York.*  
THE LIFE OF WILLIAM EWART GLADSTONE. Edited by Sir Wemyss Reid. 2 volumes. pp. 752. \$4.50.

*THE CIVIL WAR ON THE BORDER.* By Wiley Britton. Vol. II. pp. 546. \$3.50.  
*GEORGE BROWNE: LIFE AND CORRESPONDENCE.* By W. I. Knapp, Ph. D., LL. D. 2 volumes. pp. 376, 396. \$6.00.

*CHILDREN OF THE MIST.* By Eden Philpotts. pp. 550. \$1.50.

*ISLAM IN AFRICA.* By A. P. Atterbury. pp. 208. \$1.25.

*ENGLAND IN THE NINETEENTH CENTURY.* By Justin McCarthy. Part II. pp. 261. \$1.50.  
*THE PASSING OF PRINCE ROZAN.* By John Bickerdike. pp. 268. \$1.00.

*Macmillan Co. New York.*  
THE SHORT LINE WAR. By Merwin Webster. pp. 334. \$1.50.

*SOCIAL PHASES OF EDUCATION IN THE SCHOOL AND THE HOME.* By Samuel T. Dutton. pp. 259. \$1.25.

*THE QUEST OF FAITH.* By Thomas B. Saunders. pp. 191. \$2.50.

*THOUGHTS ON PROTESTANTISM.* By Adolf Harback. pp. 64. \$1.00.

*Doubleday & McClure Co. New York.*  
WITHIN THE HEDGE. By Martha Gilbert Dickinson. pp. 127. \$1.00.  
*THE JACONS.* By Mary E. Wilkins. pp. 177. \$1.00.

*J. O. Wright & Co. New York.*  
CHRIST AMONG THE CATTLE. By Frederic R. Marvill. pp. 41.

*American Book Co. New York.*  
THEORY AND PRACTICE OF TEACHING. By David P. Page. Edited by E. C. Branson. pp. 382. \$1.00.

*M. W. Knapp. Cincinnati.*  
FOOD FOR LAMBS. By Rev. A. M. Hills. pp. 202. 80 cents.

*A. C. McClurg & Co. Chicago.*  
THOSE DALE GIRLS. By Frances Weston Caruth. pp. 308. \$1.25.

#### PAPER COVERS

*Houghton, Mifflin & Co. Boston.*  
NATURE AND COMPENSATION. By Ralph Waldo Emerson. pp. 114. 15 cents.

*Bible Inst. Colportage Assn. Chicago.*  
HOME DUTIES. By R. T. Cross. pp. 128. 15 cents.

*League for Social Service. New York.*  
SOCIAL ENGINEERING. 5 cents.  
*LIFE HISTORY OF THE TOAD.* By Simon H. Gage. pp. 12.

*Eagle Pub. Co. Pittsfield.*  
REV. SAMUEL HARRISON, HIS LIFE STORY. Told by Himself. pp. 48.

*A. B. C. F. M. Boston.*  
THE PENTATEUCHAL QUESTION. By Rev. J. D. Davis, D. D. pp. 92. 25 cents.

*Cassell & Co. New York.*  
HAMLET. By William Shakespeare. pp. 192. 10 cents.

*G. P. Putnam's Sons. New York.*  
OUR RIGHT TO ACQUIRE AND HOLD FOREIGN TERRITORY. By Charles A. Gardiner. pp. 50. 50 cents.  
*TITIAN.* By Elbert Hubbard. 10 cents.

*Stafford Music Co. Malden.*  
THE LAND OF ALL OUR LOVE. Words and music by Frank C. Lockwood. 20 cents.

#### MAGAZINES

*May. McClure's.*—WRITER.—YOUNG WOMAN.—YOUNG MAN.—PHRENOLOGICAL.—NATIONAL.—SPIRIT OF MISSIONS.—DONAHOE'S.—HARPER'S ROUND TABLE.—BOOK BUYER.—NORTH AMERICAN REVIEW.—AMERICAN MONTHLY REVIEW OF REVIEWS.—LITERATURE.—TEMPLE.—KINDERGARTEN REVIEW.—AMERICAN KITCHEN.—LITERARY NEWS.—AMERICAN ANTIQUARIAN.—PREACHER'S.—INTERCOLLEGIAN.—ART AMATEUR.—EDUCATION.

It takes something else besides 'cuteness to make folks see what'll be their interest in the long run. It takes some conscience and belief in right and wrong.—George Eliot.

## Progress of the Kingdom

### THE APPEAL OF CHILDHOOD TO THE MISSIONARY IMPULSE

(The Congregationalist's Missionary Topic for June. Luke 18: 9-17; 2 Tim. 1: 1-14.)

Children's Sunday has come to be so generally recognized that a subject germane to that recurring anniversary in June is well suited to any missionary meeting during the month. The work of our own C. S. S. and P. Society will naturally be considered. Important as it is to respond to its request for special gifts during this month, one's horizon may be broadened to include the vast network of agencies in operation in behalf of childhood. Said an enthusiastic woman worker in this field the other day: "As I see the Mothers' Associations working along their lines, the primary Sunday school teachers along theirs, the kindergartners in their way, the Junior Endeavor superintendents, the mission circle leaders, the Societies for the Prevention of Cruelty to Children, all seeking to bring wholesome influences to bear upon little lives, it seems to me as if a strong army were grappling with this great task as never before." Certainly this may be characterized as the child age, when Froebel's exhortation, "Come, let us live with our children," is becoming almost universally heeded. Think, for instance, of the multiplication of children's books, toys and pictures, of the material appliances invented in recent years, not only to teach important truths through object lessons, but to alleviate the sufferings of maimed and crippled children. What a heaven of enjoyment is opened to the children of the slums through day nurseries and floating hospitals.

Then, too, home and foreign missions are now carried on with greater regard for reaching and training the children. We realize more than ever that they hold the key to the situation, that if we can get the ear of the children of the foreigners swarming to these shores we can Americanize and Christianize them. The possibility of bringing the world to Christ in a generation seems a wild dream, when we think of converting grown men and women the world over, but when we concentrate our energies upon children it does not seem such a stupendous undertaking.

Abundant material in leaflet form, containing many suggestions for this meeting, will be furnished free by the S. S. and P. Society from their headquarters in Boston. It will be wise to utilize the public school teachers and others in the congregation who have most to do with children. Let the interests, also, of the children in the immediate neighborhood receive consideration. Ask if your own Sunday school, Endeavor Society and Mission Band are doing all they can to reach what should be their natural constituency. Emphasize, too, the missionary aspect of the subject and the particular adaptability of Christianity to the child nature and pray particularly for the unblest and neglected children everywhere, that they may become beautiful with the grace that was upon the boy Jesus as he grew up in Nazareth.

We append a list of suggestive books:

Pilgrim Press: Children and the Church, F. E. Clark, 75 cents. The Culture of Child Piety, A. S. Chesebrough, \$1.25. Lois and Her Children, Mrs. Hamilton Rich, \$1.00. An Elementary Catechism, M. C. Hazard, 10 cents.  
Christian Nurture, Bushnell, \$1.50.  
Hints on Child Training, H. Clay Trumbull, 25 cents.

A Study of Child Nature from the Kindergarten Standpoint, Elizabeth Harrison, \$1.00.  
Lothrop: Little Children in the Church of Christ, Charles Roads, \$1.00.

The Congregationalist: The Free Church Catechism, 4 cents.

#### NOTES FROM THE FIELD

**Gains and Losses.** The receipts of the A. B. C. F. M. show a gratifying advance from \$35,281 in 1898 to \$39,261 in 1899. The increase in donations for eight months amounts to \$30,292, but this, alas, is more than neutralized by a decrease in legacies of \$65,134.

**In the New Possessions.** The American Bible Society was one of the first of the religious organizations to appoint an agent for the Philippine Islands. The man just commissioned, Rev. J. C. Goodrich of Madison, N. J., is thirty-four years old and has had considerable experience as a Methodist circuit rider in Western States. He will leave for Manila in about six months.—An excellent, well-equipped Y. M. C. A. is now established in San Juan, Porto Rico. It has all the equipments of a Y. M. C. A. in one of our largest towns, and in addition a restaurant, closed, however, on Sunday to bear witness to the American Sabbath.

**A Brave Start in Cuba.** In his recent article in this paper on The White Harvest Field of Cuba, Dr. F. E. Clark referred commendably to the new Congregational church in Cuba, established by Rev. A. de Barritt. The latter was much cheered by this kind allusion and writes to us in a modest spirit touching his work, but intimating that he needs at once considerable financial help. He is holding meetings in three places with workers competent to conduct them, but the return of many Americans to this country and the poverty of the Cubans make the financial problem acute. The chief supporter has withdrawn his aid, being devoted to the form of belief and of missionary work represented by the Christian Alliance. He would have stayed provided the church would become identified with that organization, but Mr. De Barritt manfully says: "This church is a Congregational church with the doctrines of a Congregational church, and would not sell its sense of right and duty for a large monthly subscription, so we have to suffer this month accordingly." Mr. De Barritt's address is Calle Prado 100, Havana.

## Education

— Rev. G. B. Stewart of Harrisburg, Pa., has been elected president of Auburn Theological Seminary, New York, to succeed the late Dr. Booth.

— The Chautauqua Assembly (N. Y.) is to have for the coming season a series of courses of lectures by prominent clergymen on problems of theology, ethics and devotional life. Among those announced are: Prof. George Adam Smith, five lectures on Biblical topics; Dr. A. H. Bradford on Vital Optimism; Dr. W. H. P. Faunce on Problems of the Inner Life; Dean Hodges on Social Aspects of Christianity; Chancellor O. C. S. Wallace on Hymns and the Religious Life; Prof. G. L. Robinson on The Permanent Lessons of the Old Testament; Prof. F. G. Peabody on The Social Teachings of Jesus; Dr. A. E. Dunning on Scenes Which Interpret the Mission of Our Lord; Dr. W. P. Thirkield on Personal Religion. The complete series will include seven courses, five lectures each, running through the season.

— Mr. Skinner, State superintendent of public instruction of New York State, has sent word to Governor-General Brooke, to General Leonard Wood and Hon. John Eaton, superintendent of public schools in Porto Rico that the State of New York will give free tuition in its normal schools to twenty-four men and women from each island, Cuba and Porto Rico, who are willing to attend these institutions and will pledge themselves to stay two years and fit themselves for teaching when they return home. In his letter he says: "In 1799—just 100 years ago—Spain, in her disregard for educational progress, issued a decree compelling the return to Cuba of all persons then being educated in the United States. The result was what might have been expected—to keep the people in ignorance. In 1899 New York State welcomes to her professional institutions the citizens of Cuba and Porto Rico and offers them the enjoyment of all the educational privileges accorded to her own people, and that without expense."

## Handsome New Buildings in Brooklyn

The members of the Puritan Church in Brooklyn are rejoicing over the completion of their new church buildings at the corner of Lafayette and Marcy Avenues. The old edifice was torn down, leaving only four walls. It was built without any consideration for convenience, and in order to reach the auditorium two steep flights of stairs had to be climbed. Under the auditorium were the Sunday school rooms and libraries. It was decided last fall to lower the auditorium, and in order to accommodate the Sunday school a parish house was necessitated. The matter was given careful consideration, and finally enough money was raised to begin the work.

The people had to put up with a five months' delay in getting these alterations made, and the expense was increased three or four thousand dollars in consequence, but they have now a sufficiently satisfactory result to make up for it. At an expenditure of \$48,000 the old-fashioned structure has been converted into a modern one, in which all of the materials are of the best. The colors of the walls

afternoon a platform meeting was addressed by Dr. Ingersoll, Dr. Strong, who was once pastor of Puritan Church, and by representatives of other denominations.

Mr. Cox of Lee Avenue presided at one of the week night meetings, and Dr. McLeod preached. The dedication sermon proper was given by Dr. Storrs. Speaking of the one hope so strong, so central and so universal, Dr. Storrs said: "Man may sneer at this hope as being fantastic, but it has been in the human heart ever since the creation and is now stronger among men than ever, even in this age of doubt and materialism. It is the office of the church, by every song service, sacrament and meeting, to show Christ above the world, yet in it." Dr. Behrends, Dr. Kent and Rev. C. H. Everest of East Orange, pastor of the Puritans from 1861 to 1877, were among the others who assisted Dr. Wilson in the dedication week, which closed last Sunday with a sermon by Dr. Cuyler, an old-time friend of the church.

Puritan Church had its origin in a Sunday school started just as the Civil War was closing, and the corner stone of the edifice just altered was laid in 1869. The hard times four

still without pastors, though both have promising candidates in mind.

The financial strength of the churches at the beginning of the year was unusually good. Two, First and Park, raised the salaries of their pastors by \$500 and \$200, respectively. The pew sales of First and Hope were the largest in their histories, Hope's exceeding any previous year by \$1,000. Park has recently put in an entirely new heating apparatus at considerable expense. Emmanuel is happy in the recent addition of \$240 to complete a library fund of over \$1,000.

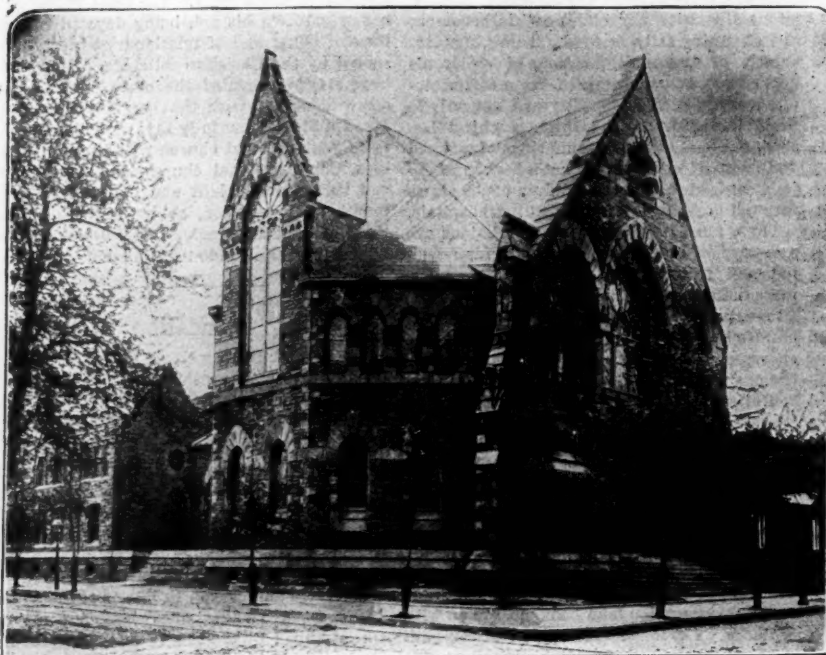
First and Hope are proving that some churches, at least, in a city can have successful evening services, which may be held with preaching as their distinctive feature. Rev. S. H. Woodrow of Hope has issued cards announcing a series of lectures on Fads, Fancies and Facts, Old and New, with the following subjects: Witchcraft, Hypnotism, Medieval Healing, Christian Science, Faith Healing, culminating in the subject, What Shall We Believe? Several churches are manifesting new missionary zeal. A children's missionary society at Park Church is proving a successful feature. At First a committee has

been appointed to arrange for monthly missionary meetings on Thursday evenings, and the old missionary concert is still continued monthly at Olivet. The home department work of Eastern Avenue and Emmanuel Churches is being extended. They are especially well situated for this work.

The local institutions—Y. M. C. A. training school, Bible Normal College and French-American College—have about fifty, thirty and seventy students, respectively. The last named is rejoicing in the purchase of a lot for \$10,000 to be used for a campus and buildings, and also in the contract just given for a woman's hall, to cost about \$30,000. A prize contest has revealed considerable ability among the student body.

As a consequence of the special services held at several churches in January and February, there have been and will be a considerable number of additions, especially at First and Hope. Altogether, the local condition of the churches is healthy and promising.

M. A. D.



PURITAN CHURCH, BROOKLYN

and ceiling are buff and pink. The main floor is finished in walnut, and the spacious galleries in oak. The seating capacity now is 1,200. Clusters of electric lights are used most effectively. The Sunday school rooms, facing on Marcy Avenue, are also up to date, and the plant is now one of the finest and most complete in Brooklyn. Finances are in excellent shape, and the response to appeals on dedication Sunday were hearty and substantial.

The parish house, which is entirely a new building, has all the conveniences for Sunday school and parish work. Its architecture is made to conform with that of the church. The combined effect of both buildings is imposing, and there is every indication that in time the Puritan Church will carry on a very extensive work in its locality. The organ in the church has been rebuilt and enlarged. The total expenditures on both buildings amounts to nearly \$70,000, a greater part of which has already been raised.

The week of dedication was opened on a Sunday morning with a sermon by Dr. Meredith and special music by a new choir. The central thought of the sermon was the stewardship of Christians, and he said, among many other things worth quoting, that there is altogether too much cold-blooded intellectual selfishness in Manhattan and Brooklyn. In the

years subsequent to the latter date involved the church, like many others, and it was not until 1881 that Rev. Samuel Colcord took hold and lifted it out with the help of many devoted friends. Dr. Ingersoll, now at Emmanuel, was pastor for nine years, and the present pastor, Dr. J. C. Wilson, came at the beginning of 1896. Under him progress has been steady and of the quality that lasts.

CAMP.

## From Springfield, Mass.

With the exception of membership, the Hampden County statistics of 1898 would seem to indicate a decadence. Six churches report a gain of more than ten members: Second of Palmer 75, Monson 50, Second of Holyoke 17, Longmeadow 11, and First and Hope of Springfield 14 and 11, respectively. Thus the total membership is 228 more than a year ago, though the number of additions during the year is less by 29. A striking feature of the report of additions is the increase in the number of male members, there being 179 more than last year. There is a falling off of \$6,796 in the denominational benevolences. The S. S. loss is 442 members and 606 in average attendance. The C. E. loss is 223 members. Two churches, North and Olivet, are

The last week in March Dr. Kent, who is at the head of church extension in Brooklyn, was called on in regard to the establishment of a church in Martense, Brooklyn. One of the lady callers has had a little Sunday school in her house since its organization nearly eight years ago. She and her friend thought it would be a good thing not only to start a church here, where one is needed, but in doing so also to keep out a prospective saloon. Dr. Kent verified the conditions and interested some of the Lewis Avenue and Central Church people. The saloon-keeper, realizing that if the church got on the ground he could not get a license, began to excavate, and before he had the foundations laid applied for and received a tax certificate. An order was obtained from the court for the saloon-keeper to show cause why his certificate should not be taken away from him on the ground that he had obtained it through fraud in certifying that his building was all right for a hotel when he did not have any building. In the meantime the church is building. At the inaugural service, held in a tent, several hundred persons were present. Dr. Kent preached, the Baptist minister from Borough Park prayed for the success of the new church, and the pastor of the Reformed Church, several blocks away, spoke encouragingly of the movement. After the service Mr. A. W. Maddox, licensed a few weeks ago by the Manhattan Association, laid

## A New Brooklyn Church Started



the corner stone. He is to work among the people, and the new building will speedily be ready for occupancy.

### Indiana's Annual Assemblage

The State association convened May 9-11 at Elkhart and everybody expected a good meeting. The program was unusually attractive. The city of 16,000, located at the junction of the winding Elkhart and the more stately St. Joseph Rivers, is beautiful in situation and its appearance gives a stranger at first sight a distinct pleasure, which is enhanced with a close acquaintance with the wholesome and generous character of the common life of the people.

The present Congregational church was organized in 1869. It has prospered and has a loyal and cultured membership. The church mentioned in earlier records had, through the persuasive influence of a Presbyterian minister, become identified with that hospitable denomination. The present building of medium size and cost is centrally located and is well equipped, a pipe organ having recently been added. Rev. A. U. Ogilvie, formerly of Windsor, Vt., is pastor. The choir furnished abundant and fine music and the noon lunches served in the vestry gave opportunity for fraternal greetings.

The State Auxillary of the W. B. M. I. and the W. H. M. U. conjointly had held meetings for a day previous. They were also given an afternoon hour in the general program, and their numbers helped to swell the not large attendance. Helpful reports and addresses were heard, and Rev. C. F. Hill of the Coal Mine Mission and Miss Kate Myers of Ceylon also spoke. Over \$1,200 had been contributed, besides family supplies and Christmas gifts.

Mr. L. D. Wishard gave a graphic and forceful address on the "forward movement" of the American Board. He indicated the relation of the student volunteer movement with the "haystack meeting" and gave valuable personal observations of missions in his extended foreign tours.

Chicago contributed the preacher of the annual sermon in the person of Dr. W. E. Barton. His discourse held the audience enthralled for an hour and was a magnificent presentation of the Christian law of service from John 13: 3, 5. The man and his message conquered and triumphed. It seemed impossible for the prepared speakers following him not to allude again and again to the sermon, which easily took its place as the keynote of the entire meeting.

The "narrative of religion" showed that the year had witnessed frequent ministerial changes and that many churches had adjusted their expenses on a more economical basis. There are fifty-eight churches united in five local associations.

At the annual meeting of the Home Missionary Society addresses were made by Rev. J. C. Smith and Missionary Hill, by the former on New Work in Larger Cities. Superintendent Curtis's report showed twenty-seven missionaries, 440 additions, 2,884 in Sunday schools and two churches brought to self-support, two newly-organized churches had dedicated meeting houses and one missionary had been ordained. There had been a hard struggle for stability under the lessening missionary grants. The receipts had been \$1,312.

The Portland council was reported by Rev. F. E. Knopf in a comprehensive manner, and by vote a portion of the State assessment will hereafter go to pay the expenses of delegates. The International Council delegates are Dr. N. A. Hyde and Rev. J. S. Ainslie.

Miss D. E. Emerson spoke for the A. M. A. work. Secretary McMillan, Rev. W. F. Harding and E. C. Bickel, Esq., emphasized the important Sunday school interests. Theodore Clifton lifted up Christian education and threw a flood of light on Ridgeville's new president, Prof. H. C. Garvin, and the plans for the college, and Secretary Taintor made

a marked impression in an eloquent plea for the Building Society.

The pastors of Indiana were in evidence on the rather crowded program. The first group consisted of a concise paper on The Emphasis in Phillips Brooks's Lectures in Preaching, by Rev. W. B. Street; a strong characteristic address on The Ideal Church, by Mr. Ainslie; and The New Church Catechism, by Rev. C. W. Choate. There was a symposium on The Message of Christ to Human Life: As a Theology, by Dr. S. A. Hayt, As a Social Force, by Rev. F. E. Dewhurst, As a Personal Influence, by Rev. H. B. Long. The invitation which came over the wires from the First Church of Terre Haute to meet there in 1900 was accepted.

E. D. C.

### Dedication at Whitinsville, Mass.

A perfect day and a large audience were conditions attending the dedication of the beautiful edifice at Whitinsville on the afternoon of May 5. The building is of light, sea-faced granite with buff Indiana limestone trimmings, of the round arch Norman style. The main entrance is under the massive front

At the rear of the auditorium are ample stairways on each side with outside entrances. Back of this are the Sunday school rooms, the middle one, open to the roof and seating 200, being suitable for use as a chapel. At the sides are the ladies' parlor and primary Sunday school room. Above are classrooms, all of which may be thrown open to the main room. In the basement are the social apartments. The cost of the house is about \$100,000 and is all paid. Dr. J. L. Withrow of Boston preached the sermon.

The church has had only three pastors, the present one, Rev. J. R. Thurston, and his predecessor, each having served twenty-eight years. The present membership is about 250, and the Sunday school enrolls over 300, with an average attendance of 230. The church is characterized by its large benevolences, which are from \$15,000 to \$18,000 annually.

P.

### Commencement at Oberlin Theological Seminary

An unusually promising class of thirteen graduated from Oberlin Seminary May 11.



WHITINSVILLE CHURCH

tower ninety-one feet high. On the left corner of the church is an octagonal stairway tower, twelve feet in diameter and running to the top.

The auditorium, sixty-six feet by 116, has a seating capacity of 600, besides seventy-six gallery seats in the rear. On either side are transepts and the whole is finished to the roof, leaving the decorated trusswork exposed. The finish and furniture of both auditorium and S. S. rooms are in dark-stained quartered oak, and the walls are tinted a dark olive green. The artistic windows of plain cathedral glass will eventually give place to memorials. The lighting is both electric and gas, the fixtures being of heavy mediæval designs in black polished iron.

At the right of the pulpit is a three-manual organ of 2,300 pipes built by G. S. Hutchins. The opposite corner is finished to match the organ, the space being used for stairways. Between are the choir seats and pulpit platform. The reading desk, pulpit, chairs and communion table, of quartered oak, are the gift of a son and daughter in memory of their father, Rev. L. F. Clark, who was for twenty-eight years pastor of the church.

Nine were from the classical course, three from the Slavic department, and one from the English department, which has now been discontinued. The anniversary address, by Dr. Charles E. Jefferson, was on The Foolishness of Preaching—the apparent foolishness of any kind of preaching, the genuine foolishness of a certain kind of preaching, and the divinely foolish preaching that is nevertheless wisdom. The message was forceful and simple, fresh and direct and will ring in the ears of the graduating class for many a year.

A large number of alumni were present at the alumni tea, which has become one of the most enjoyable features of Commencement week. Rev. E. A. Steiner discharged the duties of toastmaster with wit and grace. In the evening Rev. A. M. Hyde delivered an eloquent and carefully thought out address upon Vision and Life. The presence of President Barrows at all of the exercises of the week, beginning with the baccalaureate sermon, which he preached Sunday evening upon The Abiding Realities of Religion, inspired every one with new hope for the future.

E. I. B.

## The Circle of Hartford Churches

A Strong Showing in Connecticut's Capital

Although eighth in membership and twelfth in number of churches, taking all the cities in the country into consideration, Hartford ranks second only to Boston as a center in the development of Congregationalism. In the founding of the church and the early history of the denomination the Hartford plantation shared honors with the Plymouth Colony, and for the latter's Winthrop and Cotton had her Hooker

been the first written constitution for the government of free men in the history of mankind under a pure democracy, and it proved to be a corner stone in the vast structure of human liberty which has been raised upon it."

Hooker was succeeded by Rev. Samuel Stone, and then in turn the church was served by twelve pastors (among them the famous Dr. Hawes) until 1894, when Rev. Dr. C. M. Lamson was installed. During this period under the teachings of great and good men the church prospered in every way, its early history being that also of the city and town. Two of these men had terms of service of forty-nine years each, and one of forty-three years, and for 230 years not a pastor was dismissed. Today it is the same old church of Hooker, but broadened in keeping with the spirit of the times. Located in the very heart of the business section, the whole city is its parish, and it is respected and revered by people of every sect and creed. Rev. Dr. C. M. Lamson, president of the A. B. C. F. M., is the present pastor, and Rev. Dr. George Leon Walker the beloved pastor emeritus.

The house of worship here pictured was erected in 1807, and is fraught with memories and matters of a historical nature that render it particularly dear to those that commune there. The bell contains the metal which was cast in the first bell that was swung in Newtown in 1632, directly after the organization of the church.

The Sunday afternoon vesper service was the outgrowth, eight years ago, of the interest manifested in the choir rehearsals held after the morning service, to which the people lingered to listen. The church is particularly fortunate in having an organist of na-

tional repute, and an organ of unusual beauty with one of the finest sets of reed stops in the country. The edifice is simple and old-fashioned within and without, but a service here, with the light mellowed and tinted as it falls through memorial windows, with grand bursts of melody from the organ and response from the sextet choir, with the tremulously sympathetic, but positive, intonation of Dr. Lamson and above all and with that undefinable influence pervading the air that speaks of God—such a service cannot fail to be impressive.

The church numbers 655 members. The parish expenses amounted last year to \$24,306, and \$25,734 were contributed to benevolences. A very successful branch is the Warburton Chapel and Mission, started by Dr. Hawes in 1850.

At the rear of the church is located the famous old burying ground, in continuous use by the whole city from 1640 to 1803. In it are interred no less than 6,000 bodies, including ten of the fifteen pastors who have served the church to the present time. Here is found the "ministers' row," a collection of table stones erected to the early divines, and of which an illustration appears herewith. The jumble of old rookeries abutting on the south, which have long been an eyesore and disgrace to the city and a serious menace by fire to the church, are now being removed, and the narrow lane known as Gold Street will be widened into a handsome thoroughfare. This change was brought about by the public-spirited efforts of the local branch of the Daughters of the Revolution, under the leadership of its regent, Mrs. Emily S. G. Holcombe, to whom much credit is due. It will open up the old burying ground, and give light and air. The assessment of \$5,000 against the society for this improvement has been met by subscription, and \$7,000 more is to be expended in purchasing the land between the church and the new street line. Next week Dr. Lamson and his people entertain the Congregational Home Missionary Society.

### OTHER CHURCHES

The Second or South Church was organized in 1670 by the withdrawal of Rev. John Whiting and thirty-two members from the First Church because of a controversy regarding baptismal qualifications and synodical authority. Its present membership is about the same as that of the First. Rev. Dr. E. P.



FIRST CHURCH, HARTFORD

and Stone, equally capable and farseeing. To the Hartford leaders belongs the credit for the separation of church from state and the development of a more liberal consociated polity.

The First Church of Christ in Hartford was originally gathered in Newtown (now Cambridge), Mass., in 1632, and a call was sent Rev. Thomas Hooker, the Nonconformist fugitive, to come to New England and take charge of it. This he did in 1633, bringing with him Rev. Samuel Stone, a native of Hertford, Eng., after which place the Connecticut settlement was subsequently named. For three years the Newtown church chafed under the rulings of the aristocratic Boston church, and, permission being at last granted by the General Court, the emigration to Connecticut was begun in the fall of 1635 and completed the following spring. Here for eleven years Hooker expounded the gospel and preached a doctrine of civil and religious liberty that was of a new order. In May, 1638, before the General Court he preached his memorable sermon on Government, in which he laid down the principles of election by the people, with right "to set the bounds and limitations of power and place to which their magistrates are called." Commenting on this sermon, Hon. J. G. Batterson, in his address on Thomas Hooker, delivered in Hartford Nov. 18, 1898, said:

Here, for the first time in human history, we hear the voice of one crying in the wilderness that the true source of civil government is not by divine right in a single family, nor the privileged few, nor in the church, but springs spontaneously from the great heart of an independent, united people for their mutual welfare and happiness. . . . The constitutional form of democratic government adopted by the union of Hartford, Windsor and Wethersfield is the greatest monument to the political wisdom and forecast of Thomas Hooker and his associates. It is acknowledged to have



THE OLD BURYING GROUND



Parker is now in his fortieth year of continuous service as its pastor. The music here is also of a high order and an even-song service each Sunday has become widely and favorably known.

In 1824 ninety-seven members from the First Church (which was then becoming overcrowded) united with others in forming the Third or North Church. For twenty-six years Rev. Dr. Horace Bushnell was pastor. Besides his greatness as a preacher and theologian, his public-spiritedness redounded to the advantage of Hartford, and the beautiful Bushnell Park of forty-nine acres surrounding the State Capitol will ever keep his memory green. In 1866 the church was removed to Asylum Street and its name changed to the Park. Rev. W. W. Ranney has been pastor since 1896, and the membership is 276.

The Fourth or Free Church was organized in 1832, eighteen coming from the First. This was a pioneer in the institutional field, and, although the idea had to be dropped for a time, it was again brought forward in 1885 and has been worked out with rare success, the membership increasing from 282 to nearly 1,000. The new organ recently put in position is a marvel of construction and marks a new departure. Mr. F. J. Benedict has just begun his duties as musical director and will be duly installed. Rev. H. H. Kelsey is pastor. The Tolcott Street (colored) Church was organized in 1833, Dr. Hawes conducting the service. The society owns the house of worship free from incumbrance. Rev. R. F. Wheeler is pastor and the membership is about seventy.

In 1852 the Pearl Street Church was formed with ninety-one members, half coming from the First. The old edifice is noted for its handsome tapering spire 212 feet high, constructed entirely of Portland brownstone. A new house of worship and a parish house of most modern design are nearing completion on the corner of Farmington Avenue and Woodland Street, in the heart of the residential section of the city, and the removal will be effected during the present year. The membership is over 400. Rev. W. DeL. Love is pastor.

The Asylum Hill Church was organized in 1865 with 114 members, forty coming from the First, to meet the demand by the growth of the city westward for a more convenient place of worship. The handsome edifice of Gothic style of architecture was completed in 1866 and the \$20,000 stone tower, rising 230 feet, was added in 1875 by gift of Roland Mather. Nine months after its organization Rev. J. H. Twichell was installed pastor, and is now serving his thirty-fourth year, the second longest term of service in the city. This church has been noted for its benevolences, the gifts last year including legacies amounting to nearly \$30,000. The music is of a high order and the free organ recitals by Organist Lord are largely attended and much enjoyed. The "Hill" Church, as it is called, is considered one of the richest in the city, although only 34 years old, and its numbers nearly 800 members.

The Windsor Avenue Church, the outgrowth of a Sunday school, was organized in 1870 with sixty-two members to supply the needs of the north end. Rev. H. R. Miles closed his pastorate here the first of this month to remove to Vermont. The membership is 375. The Wethersfield Avenue Church is also the outgrowth of a Sunday school and was organized in 1873 with 23 members to meet the requirements of the south end. The edifice is of wood of the early English style of architecture. Rev. S. B. Forbes, well known as a worker in the Prohibition party, is pastor, and the membership is 125.

The Glenwood Church was organized in 1893 to fill the demands of another section of the city, and a new house of worship was recently completed. Rev. H. D. Williams has been pastor four years and the membership is about seventy-five.

The Zion (Swedish) Church, with Rev. L. W. A. Bjorkman, pastor, and a membership

of nearly 200, and the Danish Church with Rev. S. K. Didsrksen as pastor and fifty members complete the list of Congregational churches.

These twelve churches have a total membership of nearly 5,000. In addition the city is the headquarters for the State societies, and contains the old and well-known theological seminary which bears its name. Both Mr. Twichell and Dr. Parker are members of the Yale corporation. The A. B. C. F. M. was organized in 1810 within a few miles of the city. The city claims Hooker and Stone, and Bushnell and Burton, and a long list of ecclesiastical lights who have become famous in the history of the denomination. Surely Congregationalism has played an important part in this city and Hartford has its place in Congregationalism.

E. D. C.

## In and Around Boston

### Alliance Takes Steps Toward Federation

The meeting of the Evangelical Alliance, on Monday at the Bromfield Street Church, was notable in its advance along lines of federative work. Upon the report of its executive committee, Dr. E. H. Byington, chairman, it was decided to employ Rev. S. K. Mitchell as chaplain to the city hospitals and to enter upon union evangelistic services upon the Common under his direction. A committee was appointed to secure funds for this work, of which Rev. C. H. Beale, D. D., is chairman. Rev. W. H. Allbright, D. D., was chosen secretary.

The first address, by Dr. J. L. Withrow, dealt with the spiritual outlook in New England and in Boston more particularly. He believes that the facts disprove many of Governor Rollin's premises, and that while types of religious experience and practice have changed he is confident that any relapse noted is preparing the way for an advance. Rev. H. J. White considered the question, Are Revivals Obsolete? From his observation and the testimony of several evangelists he answered in the negative. Dr. J. D. Pickles, in discussing The Supernatural Element in Revivals, expressed his belief that the Holy Spirit had not been fully utilized by the church. A supernatural work demands a supernatural power.

### Ordination at Walnut Avenue

Albert H. Plumb, Jr., who for some time has ministered successfully to the Peru, Mass., church, was ordained, May 11, at Walnut Avenue Church, Roxbury, where the father of the candidate, Dr. A. H. Plumb, is pastor. A good representation of the neighboring churches was present. Dr. Withrow offered the ordaining prayer, and Dr. Plumb, to whom the occasion brought great satisfaction, gave the charge.

### Revere Lay College Decennial

The graduation exercises and annual examinations were observed this year as the decennial anniversary. The anniversary sermon was preached April 20, and the baccalaureate of President Bixby May 7. Examination occurred May 9, 10, with a collation each day. The address to the graduates, May 11, was by Dr. A. T. Dunn of Waterville, Me.

Mr. and Mrs. Vaites of Melrose Highlands, who, under the auspices of the C. H. M. S., are doing a valuable work among the Greeks of eastern Massachusetts, held special services during their Passion Week for the Greeks of Boston, Woburn and Lowell. On Greek Easter, which this year fell on April 30, they were assisted in the services in these three cities by Rev. L. S. Crawford, a missionary of the Board in Trebizond, Turkey.

## Home Missionary Fund

Alfred T. Perry, Hartford, Ct. \$5.00  
A Friend, Tyllerville, Ct. 2.00  
Theron Upson, Hartford, Ct. 2.00

## A View Point for Two

The announcement made last week regarding the plan of union for Congregational journalism in Maine has interested a wide constituency. An established and influential paper with a devoted clientele ministered to the denominational interests of an important State. It has now concluded that those interests are best served by union with a national paper, *The Congregationalist*.

The View Point to be taken is one of far-reaching significance, viz., that this journal can serve the Congregational churches of the country better than one published by local management. It is clearly so because the State life does not measure the work and development of the denomination, and for the reason that the movements which affect the churches as a whole have an important bearing upon each individually. *The Congregationalist*, with its trained staff and close touch with our churches everywhere, is able to render most efficient service. During this last year that service has been greatly increased and improved. The Maine constituency have come in for their part of the benefits derived from affiliation with such a journal.

But by this arrangement the churches in every State will profit.

As an individual reader you share in it.

Yours, *The Congregationalist*,  
Warren P. Landers, Supt. of Circulation

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual meeting, Sunday, June 10, 1899, at 8 o'clock. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 133 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 515 Congregational House; Chicago office, 133 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer; United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten for Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; Charles E. Hope, W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or youth supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10 o'clock. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## Life and Work of the Churches

### Meetings and Events to Come

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, Monday, May 29, 10 A. M. Reports of the Massachusetts State Association at Brockton.

**FOREIGN MISSIONARY PRAYER MEETING**, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congressional House, every Friday at 11 A. M.

**CHARITIES AND CORRECTION**, national conference, annual meeting, Cincinnati, O., May 17-23.

**CONGREGATIONAL HOME MISSIONARY SOCIETY**, annual meeting, Hartford, Ct., May 23-25.

**LAKE GENEVA STUDENT CONFERENCE**, Lake Geneva, Wis., Tenth annual session, June 16-25.

**NORTHFIELD STUDENT CONFERENCE**, East Northfield, fourteenth annual session, June 30-July 9.

**CHAUTAUQUA ASSEMBLY**, Chautauqua, N. Y., July 4-Aug. 26.

**Y. P. S. C. E. International Convention**, Detroit, Mich., July 5-10.

**NATIONAL EDUCATIONAL ASSOCIATION**, Los Angeles, Cal., July 11-14.

**NEW ENGLAND CHAUTAUQUA SUNDAY SCHOOL ASSEMBLY**, Annual session, Montwait, South Framingham, Mass., July 17-29.

**INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES**, Boston, Sept. 20-28.

**THE ANNUAL MEETING OF THE AMERICAN TRACT SOCIETY** will be held at 54 Bromfield St., May 31, at 3 P. M., for the election of officers and any business that may come legally before the meeting.

**WOMAN'S BOARD OF MISSIONS**, semiannual meeting, in Auburndale, Wednesday, May 31. Sessions at 9.30 A. M. and 2.30 P. M. Addresses by missionaries and others. An exercise by missionary children. Basket lunch. **ABRIE B. CHILD**, Home Secretary.

**LEYDEN CHURCH**, BROOKLINE, laying of cornerstone of the chapel, May 19, 4 P. M.

**UNION MATERNAL ASSOCIATION**, annual meeting, vestry of Park Street Church, Boston, May 23, 9.30 A. M., to 1 P. M.

**AMERICAN CONGREGATIONAL ASSOCIATION**.—On Monday, May 20, at 12 M., in Pilgrim Hall the American Congregational Association will hold its annual meeting to hear reports; elect officers; accept certain agreements made during the year with owners of adjoining estates; act upon a proposed revision of the constitution and the by-laws, which mainly affects the power of the finance and house committees; and do any other business that may legally come before the meeting. **JOSHUA COIT**, Secretary.

**SWEDISH CONGREGATIONAL MINISTERIAL ASSOCIATION**, NORTHERN, Swedish Church, Lowell, May 24-26.

**SWEDISH CONGREGATIONAL MINISTERIAL ASSOCIATION**, NORTHWEST, Swedish Church, Spencer Brook, Minn., May 24-28.

**WORCESTER COUNTY BRANCH**, W. B. M., Phillipston May 25. Leave cars at Baldwinville. Basket lunch.

**BOSTON CONGREGATIONAL CLUB**, Tremont Temple, May 22, 5.30 P. M.

**PASSUMPSIC CONGREGATIONAL CLUB**, Barton Landing, Vt., May 26.

**THEOLOGICAL SEMINARY COMMENCEMENTS**

**Andover**, June 4-8 Hartford, May 22-24

**NEW HAMPSHIRE MEETINGS**

**Coos Conference**, Franconia, May 23, 24.

**Rockingham**, Hampton, June 6, 7.

**Stratford**, Union, June 6, 7.

**Sullivan**, Meriden, June 6, 7.

**Cheshire**, Keene, June 7, 8.

**Hillsboro**, Nashua, June 13, 14.

**Merrimack**, Henniker, June 13, 14.

**White Mountain Conf.**, Franconia, May 23, 24.

**DEDICATION AT MERIDEN**, N. H., Tuesday, May 23.

Sermon by Dr. C. H. Richards of Philadelphia.

**SPRING STATE MEETINGS**

Additions or changes should be sent in at once.

**South Dakota**, Aberdeen, Tuesday, May 23.

**Vermont**, Barre, Tuesday, June 13.

**Pennsylvania**, Mount Carmel, Tuesday, June 13.

**Connecticut**, New Haven, Tuesday, June 20.

**CONGREGATIONAL HOME MISSIONARY SOCIETY**.—The seventy-third anniversary will be held in the First Church, Hartford, Ct., Tuesday, Wednesday and Thursday, May 23 to the 25th. The general annual session will be preached by Rev. John Henry Barrows, D. D., of Oberlin College, and Gen. O. O. Howard, president, will make an address at the opening of the Wednesday sessions. The program is one of special attractiveness, both in the topics that are to be considered and in the speakers who will address the meeting. The evening session of Wednesday will be devoted to a consideration of The Continuing Need of the West, and the evening session of Thursday to the general subject of Home Missions and the Nation's Larger Responsibilities. Among the speakers are Dr. W. M. Barrows of Connecticut, Dr. W. H. G. Temple of Washington, Senator Hawley of Connecticut, Dr. Lyman Abbott and others.

The seventeenth anniversary of the woman's department occurs on Wednesday morning.

**RAILROAD FARES**

The usual concessions from the New England and Trunk Line railroad associations of a fare and a third on the certificate plan have been granted. It is expected that other associations will grant the same favor. The plan calls for payment of full first class fare going, taking certificate of ticket agent at starting point. Upon presentation of these certificates, properly indorsed by railroad official at Hartford, a one-third fare returning may be obtained.

**HOTELS**

**European plan**. Heublein's, 98 Wells Street. Rooms \$2 to \$4 a day. Hotel Hartford, rooms \$1 to \$3. Merrill's, 54 Prospect Street. Rooms \$1.

**American plan**. Farmington Avenue Hotel, 57 Farmington Avenue. \$1.50 and \$2 per day. Mrs. Ford, 59 Capital Avenue. \$1.25 to \$1.35 per day. Hotel Hartford, \$3 to \$3.50 per day. The Prospect, \$1.50 to \$2 per day. United States Hotel, \$2.50 to \$3 per day.

**Young Women's Christian Association**, \$1 per day.

Correspondence concerning accommodations may be addressed to Rev. H. E. Miles, 294 Windsor Avenue, Hartford, Ct.

### OF SPECIAL NOTE THIS WEEK

An altruistic organist in St. Louis, and one in Massachusetts.

The oldest Wisconsin church arouses interest in a renewal.

A "pleasant evening" idea in a Bay State town.

The May communion as usual adds large accessions here and there.

A fruitful pastorate in Toronto.

### Best Methods

#### THE INSTALLATION OF DEACONS

BY REV. CHARLES A. SAVAGE

The ancient office of deacon in our Congregational churches has in these days lost something of the dignity, if not sanctity, which used to invest it in the earlier ages of the church. Even in the days of our fathers it used to be a life office, and practically constituted a sort of ecclesiastical order. By making it a temporary and rotary office we are in danger of degrading it to the plane of mere business.

As originally constituted by the apostles the office had to do chiefly with the business affairs of the church; but the rank which Stephen and Philip at once took as religious teachers and evangelists shows that the deacons did not regard their duty as done when they had adjusted the difficulties between the Grecians and Hebrews and had cared for the Gentile widows. They were formally set apart by prayer and the laying on of hands, and their appointment and installation at once resulted in a great increase of strength to the infant church.

Our Congregational polity does not recognize the diaconate as a permanent ecclesiastical order, and in many cases individual church members are made deacons simply by a show of hands in the annual meeting or by a ballot cast by the clerk. Should this office, which has existed from the very beginning of the Christian Church, be thus robbed of its dignity? It seems to me that some recognition of its importance should be publicly made, and some fitting service of installation should impress the newly elected deacon, as well as the church, with the sacredness of the office.

The following form, for parts of which I am indebted to a Minister's Handbook by Dr. Marvin R. Vincent, I have used in substance for some years, and it seems to me well adapted to the purpose for which it was designed.

#### INSTALLATION SERVICE

*The newly elected deacon coming forward, Scripture sentences may be read, such as Jas. 1: 27. Matt. 26: 11, Isa. 58: 6, 7.*

*Then the minister shall say:*

Dearly beloved, our brother, A. B., having been chosen to the office of deacon, it is fitting that we should call to mind the declarations of the Word of God respecting the duties and responsibilities of that office.

*Then shall follow the reading of Acts 6: 1-7 and 1 Tim. 3: 8-13; after which the minister shall say:*

The duties of deacons, as we gather from apostolic usage and from the customs of our Congregational churches, are:

To collect the charitable offerings of the church, and to distribute them as the church may direct;

To care for the poor and sick of the church, visiting them and ministering to their needs;

To aid the pastor in the celebration of the sacraments, arranging for the ordinance of baptism, providing for the Lord's table and distributing the bread and the wine at the supper;

To counsel and advise with the pastor on all matters pertaining to the spiritual interests of the church;

In the absence or disability of the pastor, to provide for the temporary conduct of public worship;

To maintain, in the home and in the community, a suitable decorum, such as will illustrate the principles and power of the gospel.

*Then shall the minister say to the newly-elected deacon:*

And now, beloved brother, that you may be

duly set apart to the honorable office to which this church has called you, you shall answer the following questions:

Do you believe the Scriptures of the Old and New Testaments to contain the word of God, and to be the only infallible rule of Christian faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this church, as containing the substance of essential doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Congregational churches as resting on a Scriptural basis?

Do you accept the office of deacon in this church and promise faithfully to perform, to the best of your ability, all the duties thereof?

Do you promise to study the peace, unity and purity of the church?

*The deacon-elect, having answered these questions in the affirmative, the members of the church shall rise and the minister shall say:*

We, then, the members of this church, do acknowledge and receive you as a deacon; and we promise to give you all that honor and encouragement in the Lord to which, according to the Word of God and the constitution of this church, this office entitles you.

*The minister shall then proceed to set apart the candidate, by prayer, to the office of deacon, closing with the Lord's Prayer, in which the people shall join.*

*Then shall the minister take the deacon-elect by the hand and say:*

Inasmuch as it hath pleased this congregation to choose you, my brother, unto the office of deacon, and, in the presence of the great Head of the church and of this congregation, you have assumed the vows appertaining to that office, I declare you duly constituted a deacon of this church.

#### Benediction.

#### OKLAHOMA'S TERRITORIAL MEETING

The ninth annual gathering of the Congregational Association, held with Pilgrim Church, Oklahoma City, April 27-30, proved one of the best. It opened with a thanksgiving service, and prayer and praise were marked features of all the sessions.

The opening sermon was by Rev. L. H. Ruge of El Reno on Beauty. He and Rev. Messrs. J. Buswell and W. J. Marsh, who preached before the association on Sunday, are welcome accessions to our ranks. Add to these Rev. Messrs. C. F. Sheldon, C. W. Turrell, B. F. Sewall, H. W. Conry and others who have come within a year and we are bound to acknowledge that, as in the Philippines, the new recruits are dividing the honors with the old regulars. In fact, the old guard is dwindling in numbers. Two within two weeks have passed to their higher reward.—Rev. J. E. Platt, territorial Sunday school superintendent, and Rev. Robert P. Brown of Enid. Others were prevented by physical weakness from being with us.

Among papers which elicited discussion were: Denominational Loyalty, by Rev. J. W. Moats of Pawnee; How to Reach the Unchurched, a symposium, by Rev. Messrs. Harper, Murphy, Conry and Buswell; Glebe-land, by Rev. B. F. Sewall. Educational interests, Indian work and that of the C. C. B. S., the C. H. M. S. and the women received full attention, and we believe advance along these lines will be manifest this year.

The Sunday school hour was given to a memorial service for Superintendent Platt. Several tender and appreciative addresses were made. Two week evenings were given to addresses on practical subjects. Dr. N. H. Whittlesey thrilled us along the lines of Practical Comradship and the first offering to the Ministerial Relief Fund was made at the communion service. Rev. H. E. Thayer ably set forth Facts to be Emphasized in our Christianity. The other evening was given to seven speakers on What Is One of the Greatest Needs of Our Churches?



Important items of business were the organization of an Oklahoma Home Missionary Society, with Rev. W. M. Wellman as president, the election of Supt. J. H. Parker as delegate to the International Council and the choice of Kingfisher for the next meeting place. J. H. P.

#### A COLLEGE CITY IN THE SOUTHWEST

Some one has written of the "seven hills of Austin." There surely are as many as seven, and upon one of the sightliest stands the A. M. A. college, Tillotson, overlooking the valley of the Colorado. A recent communion service will long be remembered within her walls, when five students united with the college church on confession, and twenty-two teachers and scholars signed the Wayside Covenant—modeled after that of Mount Holyoke. There seemed a springtime impulse for growth in all good. The Negro is religious, and the majority of the students are already church members when they enter.

Austin has many churches. Two are reported in the Congregational Year-Book—Central and Tillotson. The former has for a year been pastorless. The churches for whites are well appointed and well attended. The ministers of these and their wives, with Tillotson's president, were royally entertained a short time ago in one of the most beautiful homes of the city. The colored people have three comfortable brick edifices, and their pastors in speech and bearing are gentlemen. The complete division of the races seems strange to a Northerner. But separation in church, in public schools, in hotels, in railway cars and waiting-rooms and in society is the rule.

Tillotson is doing good work in missionary lines. It is the A. M. A. school for great Texas. Its eighteenth year is drawing to a close with more students and increased opportunities for lifting up the race, but the brave teachers are almost discouraged because of growing needs and limited funds. Would that some steward of the Lord's money might give to the A. M. A. a generous sum for Tillotson! Rev. Marshall R. Gaines, a Yale graduate and a teacher of experience, is college pastor and president. L. W. G.

#### CONFERENCE ON CAPE COD

The spring meeting of the Barnstable Conference at Harwichport, Mass., May 9, 10, was dominated by a hopeful and spiritual tone. Eighteen churches were represented out of a possible 23. The addresses were practical and stimulating. The local church, led by Rev. E. T. Ford, provided ample hospitality and added much to the fraternal spirit.

At the preliminary session Aids to Spiritual Life were vigorously considered: Prayer, Rev. E. C. Wheeler; The Bible, Rev. Charles Wattle; Christian Fellowship, Rev. E. N. Munroe; Christian Work, Rev. J. J. Walker. The Claim of the Church upon the Community was described by Rev. E. T. Pitts as one of tolerance, sympathy and co-operation. Failure to Support the Church was regarded by Rev. F. K. Ellsworth as a breach of honesty on the part of society, whose life and commercial value are increased by its existence. In the open parliament on Problems of Church Work, conducted by Rev. E. I. Rackett, many practical suggestions were offered. The Woman's Branch held an instructive session under the conduct of Mrs. M. H. Holmes. The girls' school at Adabazar, Turkey, was ably represented by Miss M. E. Sheldon and the women of India by Mrs. G. H. Guttererson. At the evening service Mrs. Guttererson presented the work of the A. M. A. and Rev. G. S. Dodge, the moderator, described from personal reminiscence the people and needs of Jamaica.

The Church at Work for Missions was the theme of the second day's session. E. D. Payne of Yarmouth urged a Maintenance of Interest through reading and the monthly concert. Best Methods of Securing Contributions were set forth by O. W. Crosby, and their Proper Apportionment by Rev. E. N. Smith. A helpful paper upon Public Worship was read by Rev. William Fairly, after which Interdenominational Co-operation was affirmed and illustrated in the greetings offered by brethren from Baptist and Methodist Episcopal churches. The closing exercises included a sermon by Rev. D. W. Richardson, emphasizing the value of sympathy and faith for others, though unaccompanied by gold

or silver. The sacrament was administered by Rev. B. H. Weston and Rev. E. I. Rackett.

#### UNIQUE WAYS OF DOING

In order to arouse a consideration and then some sort of activity on the part of as many members as possible, the pastor of Walnut Hills Church, CINCINNATI, O., sends a circular letter of personal questions to each member, asking his adoption of a specific line of thought and effort. Many suggestions for co-operation in the work of the church or some society, or even for activity outside the church, are given in the letter.—A MILWAUKEE, WIS., pastor has had the custom of sending to every child in his Sunday school a thoughtfully adapted pastoral letter with a postscript to older members.—Sunday evening after-meetings held at WEBSTER GROVES, MO., in connection with the C. E. meeting, which occurs after the sermon instead of before, number nearly 100, and many are seeking the light.—First Church, OAKLAND, CAL., holds an annual reception to new members received during the year.

Interest in missions has been stimulated in SPRINGFIELD, MASS., by the inauguration of a series of missionary concerts, held on the first Thursday night of each month. A special committee arranges the programs.—In WARSAW, N. Y., the missionary meetings are of unusual interest, a single city or topic being chosen and much care taken in its presentation and illustration. In dealing with foreign cities persons who have visited them are selected to speak when possible.

The Second Church, PUTNAM, CT., issues in the fall a folder bearing not only the list of benevolences and dates of offerings, but also the pictures and themes of the representatives who will be present to speak for the various causes. Moreover, an appeal of some length appears on the weekly calendar at the time of the presentation of each object.—The pastor in EASTPORT, ME., pleads the cause of benevolence with his people in a bright, novel letter in rhyme, which ought to insure good response.—The "extra-cent-a-day" band in the First Church of NEWTON, MASS., has filled a place in promoting benevolences. In 10 years it has secured nearly \$3,000, all of which is, as the name implies, additional to the regular contributions for missions. Its membership has been 100.

Special thought of the sick is stimulated week by week in the Union Church, PROVIDENCE, R. I., by reporting in the calendar the names, residence and condition of those who are temporarily detained from worship.—In ACTON, ME., cheer is given to the aged and invalid members who are unable to attend services by social meetings at their homes.

Along the lines of culture clubs may be mentioned the four study circles in BURTON, O., with a total membership of 70 and a weekly attendance of 50. English and American History, Old Testament History, geology and Shakespeare were the lines pursued last winter.—ASHLAND, O., also has a winter night college. The pastor's wife has led a class of 75 persons from all denominations in Bible history, and the pastor has conducted a class of over 40, including all the public school teachers, in The Ethics of Shakespeare. He has also given midweek lectures on The Bible Doctrine of the Spirit.

To secure new books for the Sunday school library, Glenwood Church, of HARTFORD, CT., has placed a birthday box near the entrance of the church into which persons are requested to drop on the Sunday following their birthday the number of pennies corresponding to their age. Once a month the box is opened.—The church in BRISTOL, CT., planned to replenish the church crockery, linen, etc., by allowing the various societies to contribute their share: the Daughters of the Covenant supplying the silverware, the Woman's Foreign Missionary Society and the Home Missionary Society the linen, the C. E. Society a new range, and the Sunday school refurnishing the dining-room.

#### NEW JERSEY'S FOREIGN CHURCHES

In the State of New Jersey are 38 Congregational churches, seven of which have their services in other languages than English. One, a Norwegian church, is in Hoboken, whose membership is a procession, many connecting themselves with the church when they first arrive from Norway; but soon most of them remove, usually to the West. Two are German, at Warrenville and Little Ferry, gathered mostly from the old German settlers, who have retained the old language and customs. Four, at Dover, East Orange, Montclair and Perth Amboy, are Swedish, gathering the large number of Swedes who are coming into this section. Beside the four churches already organized are promising missions in Newark, Plainfield and Morristown.

#### A DEDICATION IN ALASKA

The dedication of Alaska's First Congregational Church at Douglas, unavoidably delayed for several months, occurred on April 23. Rev. L. L. Wirt then had the pleasure of welcoming to its pulpit Rev. Messrs. W. H. G. Temple of Plymouth Church, Seattle, Wn., and Samuel Greene, superintendent of S. S. work in the same State. The former preached in the morning and the latter in the evening. The house was well filled at both sessions, while in the evening the doors of the lecture-room had to be opened. Of the \$1,000 needed, \$555 were raised at this time, and it was expected that the remainder could be secured in a few days from persons unable to be present.

The afternoon was given to the Juneau work, which had been suspended for a few weeks. Mr. Temple preached to a crowded house, and the visiting brethren were greeted at the close by a throng of people, most of whom had known them in Seattle and vicinity. A strong plea was made that our Congregational work, out of which had come such successes, might not be abandoned. The general mind of those whose views could be learned was that Superintendent Wirt had accomplished an immense amount of work within the 11 months of his residence in Alaska. S. O.

#### THEOLOGICAL SEMINARIES

##### Andover

Last Monday occurred two interesting ordinations, that of Dr. C. C. Torrey to the Taylor professorship of Biblical theology and history and that of Mr. G. G. Brown, a Senior, to the mission field in Ceylon. Secretaries Barton and Daniels of the American Board were present, and Professors Smyth and Taylor as invited members of the council. The meetings were largely attended.—At a recent meeting of the directors of the Andover Guild there was passed a vote of thanks to Mr. A. E. Stearns and Mr. A. H. Stoneman for their services in connection with the Boys' Club.—The class meeting at the home of Professor Churchill on Thursday evenings for the study of the moral spirit in Shakespeare's plays have finished the reading of Macbeth.—Prof. George F. Moore is seminary preacher.—Mr. Howard Gilpatrick is preaching at Bartlett, Vt., M. W. Stackpole in Magnolia, Mass., and Dr. W. J. Long at Norwalk, Ct.

##### Hartford

The Seminary Record for May contains an account of the inauguration of Professor Perry as professor of bibliography, and an article by Dr. A. C. Thompson on Misquotation of Scripture.—The list of electives, with the schedule of hours for next year, has been posted. The most important of the changes made has been the addition of an elective course of 10 hours in Presbyterian Polity by Dr. W. A. Holliday of Syracuse. The course is open only to Presbyterian students, though others may attend optionally.—The Senior Class was pleasantly entertained by Professor and Mrs. Jacobus last week Tuesday. A special car conveyed the party to Farmington, where an evening dinner was served at the Century Club House.—Professor and Mrs. Pratt also entertained the Senior Class last week, inviting them to meet the faculty and their wives.—Dr. A. J. Lyman of New York will give the Carew lectures for 1899-1900. He has not yet announced his subject.

##### Yale

The Hooker Fellowship of \$600 a year for two years has been awarded to E. W. Lyman, who will study at Berlin, Germany.—P. M. Strayer of the Graduate Class goes to the University of Edinburgh for a year's study.—Professors Stevens and Blackman and A. M. Hall and C. S. Macfarland of the Graduate Class will spend the summer in Europe.—All but a few members of the Senior Class are already settled.—J. P. Clyde of the Senior Class has been selected for the University Track Team.—Dr. Lyman of Brooklyn delivered the address to the Graduating Class instead of Dr. J. H. Twichell, as previously announced.

##### Oberlin

(For other news see page 723.)

President and Mrs. Barrows were "at home" to the Graduating Class and faculty one evening before Commencement.—At the farewell prayer meeting in the parlors the ladies of the W. C. T. U. presented temperance handbooks to the Seniors.—The class of '99 was entertained at the home of its president, Mr. Stiles, recently.—W. L. Dawson goes to Ahtanum, Wn.

##### Chicago

Mr. Wishard addressed the final missionary meeting on The Forward Movement in Foreign Missions. A letter was read from the seminary missionary, Rev. C. N. Ransom, South Africa.

## CONFERENCES AND ASSOCIATIONS

**MASS.**—Brookfield Conference was held, May 2, 3, at North Brookfield. Topics: Present Peril of Worldliness in Our Churches, Church Discipline and Personal Efforts for Conversion. Dr. Willard Scott delivered an impressive address on The Church and the Community. A brief outline of the work in Porto Rico was given by Rev. G. H. Guttersen.

Woburn Conference met in Wilmington. The topics were: The Elements of Worship in the Services of the Sanctuary; The Work of the A. M. A.; Co-working with God.

Worcester Central Conference met in Leicester, May 9. Twenty-eight of the 31 churches were represented. Every church in the conference has a pastor, and only one receives home missionary aid, although four of the younger city churches are assisted through the City Missionary Society. The topics were: Our Churches—Shall They Compete or Co-operate, The Worth of a Rest Day to the Wage-earner, The Christian Nurture of Children—Work in the Home, in the Sunday School, and The Pastor and the Children.

Pilgrim Memorial Church, Pittsfield, gave its first welcome to the Berkshire North Conference May 10. Nearly all the churches were represented. These were the topics: The Country Church, The Endowment of Churches, The Church as a Social Center and The Church Building Society. Rev. A. B. Penniman preached the sermon.

**CT.**—The Naugatuck Valley Conference met in Waterbury, with these topics: A Homeless Church; The Church and the Young Men, (1) In Our Country Towns, (2) In Our Cities, (3) The Special Work of the Y. M. C. A., (4) What the Churches Owe the Y. M. C. A.; The Immigrant Element and the Churches; Riches and Responsibility; The Present Condition and Future Needs of Congregational Churches in Connecticut.

**O.**—At the meeting of Miami Conference in Shandon one of the most important works presented to the conference was that of Rev. J. W. Doane, Among the Mountains of Kentucky. So valuable has his work become in connection with Berea College that a large number of his people desire an education. It is therefore proposed to build a school in the immediate neighborhood of the work and call it Miami Academy. The work is greatly needed. The conference voted to take up the plan and, by co-operation with the A. M. A., push it to completion.

## CLUBS

**WIS.**—The Milwaukee Club met in Wauwatosa May 9. Dr. W. E. Barton of Oak Park, Ill., addressed the club on Heroes in Homespun.

**MO.**—The St. Louis Club held its 73d meeting May 8. Dr. D. M. Fisk presiding. Prof. W. D. Mackenzie, D. D., of Chicago Seminary was the speaker of the evening, his theme being What Is the Church and Why We Should Love It. The address was intensely loyal to the Congregational ideal. In speaking of the church's critics, Dr. Mackenzie said we need "the severity of the ancient prophets and also their discretion." The church is the fountain of comfort, the foundation of democracy, the instigator of free education. The universal and apostolic church is one, not in external organization, but in spirit. As embodying these lofty ideals the church of the Lord Jesus Christ is worthy of our love. Dr. Mackenzie made an exceedingly favorable impression in this, his first appearance in St. Louis. This meeting was the last to be held until fall.

## NEW ENGLAND

## Massachusetts

[For Boston and other Massachusetts news see pages 723, 725.]

**IPSWICH.**—*First.* The social meetings known as "pleasant evenings," held in the chapel, have just closed after a most interesting series. They have been held for seven consecutive seasons, and have never failed in attractiveness. Originally of small scope, their popularity has increased, and, while under the wise direction of the pastor, Rev. Edward Constant, they are by no means confined to that parish. Everyone in the town is welcomed in the cheerful room, and the clergymen and some of the laymen of Ipswich and vicinity have contributed to the pleasure. The program is bright and interesting, consisting of music, readings and an able address by some gentleman or lady on popular topics. The meetings have been instructive as well as "pleasant," and have been a power for good. A fine concert was given as an appropriate close.

**ANDOVER.**—The following statistics of the local churches were presented at the 40th annual meet-

ing of the Andover Conference: *South*, Rev. F. E. Shipman, pastor, members 348, admissions during the year 23, benevolent contributions \$2,518, home expenditures \$3,785.—*West*, Rev. G. A. Andrews, pastor, members 243, admissions seven, benevolent contributions \$262, home expenditures \$1,450.—*Free*, Rev. F. F. A. Wilson, pastor, members 361, admissions 12, benevolent contributions \$602, home expenditures \$2,880.—*Chapel*. Members 195, benevolent contributions \$1,719, home expenditures \$506.

**CLINTON.**—*First.* In addition to the window pictured and described in the issue of two weeks ago, the edifice has been further adorned by two other handsome memorial windows furnished by Spence, Moakler & Bell of Boston—one a figure of the Good Shepherd, the gift of Mrs. Horace N. Hastings of Lynn, and the other a figure of St. John, presented by Henry Morgan of Worcester.

**LOWELL.**—*First* has recently received an individual cup service for the communion in memory of the late Deacon Holt. It was used for the first time last Sunday.—*Kirk Street* has used a similar service for a year past.—*John Street* is celebrating its 60th anniversary this week. The pastor, Rev. G. H. Johnson, preached a historical sermon Sunday, and on Tuesday evening occurred the birthday gathering of the church, when Rev. J. B. Seabury of Dedham, a former pastor, was the speaker. Among the seven who joined this church on Sunday were five Portuguese, one of whom read the covenant of the church in his native tongue after the pastor had read it in English.

**FALL RIVER.**—*Central.* The pastor, Rev. William Knight, has formed a Men's League from the congregation, with the design of encouraging closer social fellowship and co-operation. A button on the coat lapel indicates one's membership. The enrollment is about 75, and the number is increasing. At the first annual supper and "ladies' night" 125 were present. Rev. W. J. Batt of Concord was the speaker on the subject, Romance of Early Fall River.

**HARWICH CENTER** is to have a new parsonage, to be the gift of Miss Sarah Brooks and to cost \$2,500 or more. A building committee is already appointed.

**WORCESTER.**—The activity of the churches on the South Side the past months accounts for the following total accessions for the three past communions: Old South, 60; Piedmont, 69; Pilgrim, 53; an aggregate of 182. These churches cover the same territory practically and are within three-fourths of a mile of one another on the same street, but work together in peace and co-operation. There has been no evangelist on the ground this year. It is a natural growth.

**DALTON.**—The organist, Mr. W. H. Hitt, generously presented the profit from his recent organ recital to be applied to the parish debt, having netted \$30.

**SPENCER.**—The new organ being set up in the church is said to be the largest in the county outside of Worcester. It is nearly twice as large as the old one.

**SPRINGFIELD.**—*Hops.* Since the coming of the new pastor, Rev. S. H. Woodrow, the Sunday evening services have been largely attended.—*Park.* The pastor, Rev. A. E. Cross, has been absent from the city for three weeks on account of the sickness and death of a brother.—*North.* Much interest has been manifested in the preaching of Rev. N. M. Hall of Oneonta, N. Y., and the church has voted to call him.—*Emmanuel.* Memorial and jubilee services were held April 30, in honor of the Kibbe Library fund, which now amounts, with the interest, to some \$2,800.—*Faith.* An illustrated lecture by Dr. W. H. Tolman, secretary of the League for Social Service, was an instructive and attractive feature on a recent Sunday evening.—*Oliver.* A reception has been accorded the new pastor, Rev. E. H. Hadlock.—*First.* The little missionary organization, the Gleaners, cleared \$29 in a recent fair.

**WEST SPRINGFIELD.**—*First.* The annual rally of the junior workers of the Springfield Branch of the Woman's Board of Missions was well attended. Mrs. Lyndon Crawford of Turkey addressed the gathering.

**GRANBY.**—The parish begins the new year with a surplus of funds, part of which will be devoted to improvements in the parsonage. There was a good number of additions at the May communion.

The church in Florence mourns its loss caused by the death of A. C. Estabrook at Pasadena, Cal., who for many years served as its deacon.—Dalton heads the list of benevolent contributors in the Berkshire conferences with a total of \$7,255.—In South Church, Pittsfield, the Woman's Home

Missionary Society has celebrated its 24th anniversary.—The renovated building at North Adams will be ready for occupancy by June 1.—The church in Stockbridge receives by the will of the late D. R. Williams the income of 67 shares of the Pittsfield and Stockbridge Railway Co.

## Maine

**BANGOR.**—*Central.* A set of individual communion cups has been presented to the church as a memorial of Hon. J. S. Wheelright, who occupied the office of deacon many years. The gift was from his widow, Mrs. Mary A. Wheelright, and his daughter, Mrs. A. H. Thaxter. The fine new organ, the gift of Hon. E. R. Burpee, was used for the first time on May 7, and the Thursday evening following a recital was given to a large audience, the organist being Mr. J. Warren Andrews of New York. The organ occupies almost the entire width of the back gallery and is pronounced of fine tone and power, and more than answers expectations.—*Hammond Street.* A letter from the pastor was read at last week's midweek meeting, written on shipboard in sight of land after an excellent voyage.

**WESTBROOK.**—*Warren.* The good work of the past in this church is being continued today. Amid the drought in church growth in Maine the past year the church added 41 to its roll, only one church in the State exceeding it in this respect, and being exceeded by but one year's additions in its own previous history.

**ALFRED.**—*First.* Fourteen new members, including the pastor's little daughter, were received on confession at the May communion. The spiritual atmosphere of the church has been widening in its influence. Since last July 18 additions have been made. Others are yet to unite.

**ISLAND FALLS.**—An interesting Maine missionary meeting has been held and a pledge of \$25 was made up by the church and C. E. Society. Letters from missionaries Whittier and Parker were read and the work of the Woman's Auxiliary presented.

**FREEPORT.**—The health of the pastor, Rev. E. C. Brown, is so impaired that the church has voted him leave of absence and will supply the pulpit during the time. He is now visiting his brother in Brewer.

**BOOTHBAY HARBOR.**—Over 20 persons have been received to membership on confession, the fruits of the series of meetings held recently. Rev. Donald McCormick now enters upon the fifth year of his pastorate.

**EASTPORT** has just passed the 80th milestone of its history without particular celebration. Last month three aged members passed away within little more than a week.

**ROCKLAND.**—The church notes a greatly increased interest, especially among the young people. The accessions May 7 make a total of 11 since March.

**PORTLAND.**—*West.* The fifth anniversary of Rev. L. S. Bean has just passed, and the period has been one of success.

Belfast has repaired its parsonage considerably.—The women in Litchfield Corner have renovated the church.

## New Hampshire

**LISBON.**—The pastor, Rev. J. M. Wathen, much to the regret of his people and the entire community, has resigned to accept a unanimous call to Claremont. He has had a fruitful pastorate of six years, having had large accessions to the church in times of revival interest, and has greatly endeared himself to his people and found a warm and strong place in their affections. His labors will be greatly missed and long remembered.

**LITTLETON.**—The May communion will be long remembered as a red-letter day. Fifty-four new members, the largest number at any one time, were received to membership as the first gathering of the recent series of evangelistic services assisted by Rev. Ralph Gillam. The service of reception was impressive.

**ATKINSON.**—The Rockingham Women's Missionary Association observed its 25th anniversary May 9. The address of welcome was given by the wife of the pastor, Mrs. G. H. Scott. A historical paper on the work of the society was read, and several addresses given.

**FRANCONIA** has just closed successful evangelistic services conducted by Rev. Ralph Gillam, assisted by his singer, Mr. Crowell. The awakening was beyond all expectation. Rev. T. C. Craig is pastor.

**ORFORD** will soon have a pastor, Rev. Sherman Goodwin, who begins here May 21. The C. E. Society, although small, has been especially active while there has been no pastor.



Rev. H. A. Cooleage, who has been acting pastor in Wilmet for the past three years, has closed labor and left town.

#### Vermont

**NORTH BENNINGTON.**—Rev. C. H. Peek, pastor, has recently completed extensive repairs upon its edifice. The new decorations and windows were given by Mrs. F. B. Jennings of New York, in memory of her mother, Mrs. Trenor Park, who was warmly interested in the church. Rededication exercises were held May 7.

**WAITSFIELD.**—The church has expressed in resolutions its regret that Rev. S. A. Noon, the late pastor, has been obliged to withdraw from his pastorate here, and speaks affectionately of the earnest efforts of him and his wife.

**ORWELL** received 14 new members at the last communion and one in March, the first fruits of the recent revival.

#### Connecticut

[For Hartford Broadside see page 734.]

**NEW HAVEN.**—United received 22 additions, all but two on confession, at the May communion. Nearly all of these are from the Sunday school, and have been for some time members of a "confirmation class" preparatory to membership. The assistant pastor, A. E. Fraser, has been compelled to leave New Haven on account of ill-health, and is now at his home in the West.—*Taylor Memorial.* Being about to relinquish his graduate studies at Yale, Rev. A. M. Hall, the acting pastor for two years, who has declined a request to remain for a third year, has been asked to reconsider his declination. He has not yet definitely decided.—*Ferry Street.* A council has been called for the ordination of Mr. C. J. Hawkins of Yale Divinity School May 19. Mr. Hawkins has been acting pastor for a year in connection with his work as assistant at Humphrey Street Church.—*The Yale Band* will conduct a missionary rally at United Church the evening of May 18, under the auspices of the C. E. Union, the Y. M. C. A., the Epworth League Union and the Brotherhood of St. Andrew.

**NEW BRITAIN.**—South has inaugurated a Sunday afternoon vesper service, to be continued through May and June. The Sunday school has representatives of 16 nationalities in it, including Norwegian, Austrian, Hebrew, Bohemian, Armenian, Persian and Chinese. The church has raised \$800 to support an ordained missionary in the foreign field. The money was largely raised by the business men. The Y. P. S. C. E. has had as its missionary for a number of years Mrs. A. B. Cowles at Adams, South Africa.

**NEW LONDON.**—The yearly reports show a strong spiritual life and all departments in a healthy condition. Benevolences show a gratifying increase. The demand for sittings continues to exceed the supply. The parsonage property is now free from debt, the \$6,000 indebtedness remaining upon it having been assumed by Mrs. J. N. Harris, through whose generosity the church has a parsonage which for beauty and durability has few equals in New England. The church has steadily gained in membership and now numbers 583.

**BRIDGEPORT.**—The annual meeting of the New Haven Branch of the Woman's Board at South Church was attended by 300 delegates from out of town. Much progress was reported for the past year. The financial reports were satisfactory.—*West End* is prospering under the care of Rev. C. F. Stimson, who shortly completes his fourth year here. Ten persons were added to membership May 7. A new pipe organ has been recently dedicated, being paid for entirely by subscription.

**HADDAM.**—Special services, with the administration of communion, were held May 7 at the house of Miss Larissa Shaller, who for 75 years has been a member of the church. Miss Shaller is in her 99th year. After a brief address by the pastor she gave a cheerful and affectionate testimony regarding her own personal experience. Those present were much impressed with the service.

**EAST HARTFORD.**—First. At the last communion service—the last at which he would officiate as pastor—Rev. S. A. Barrett gave a brief review of the eight years and a half that he has served here. The deaths and removals have been 175, but the additions have brought the present membership up to more than it has been for 16 years.

**MIDDLETOWN.**—First. Six members were received on confession and 10 by letter at the May communion.—*South.* Ten members were received on confession and five by letter.—There has been a religious quickening in the churches as the result of union services, which were held a month ago.

#### MIDDLE STATES

##### New York

[For New York city and Brooklyn news see pages 712, 732.]

**GROTON.**—At the meeting of Central Association of Congregational ministers and churches, held here May 2, 3, fellowship was withdrawn from Rev. W. H. Hampton of Shelby, Mich., formerly of Moravia, N. Y., and North Madison, Ct., as a member of Central Association of New York and as a Congregational minister.

**NEW YORK.**—*Bedford Park.* A month ago at a regular meeting of the teachers and officers of the church on the motion of the pastor it was agreed to drop the use of all S. S. lesson helps whatsoever, except in the primary department, and devote the energies of the school to memorizing Scripture and to give instruction in elementary facts—names, order, contents of books, etc.—but the chief aim being to make sure that the scholars fasten the passages selected well in mind. The month's trial of the plan leaves no desire to return to the former method.

##### New Jersey

[For other news see page 727.]

**ASBURY PARK.**—Two things are believed to have accomplished the phenomenal success here. The church is conducted in every department on purely spiritual lines. It has never held such an event as a fair, festival or entertainment to raise money. Then the organization of every line of work is complete and centers in the hands of the pastor, who is head of the church, Sunday school, C. E. Society, Guild, music and all else. He gives personal attention to every activity. Mr. Widemer, the pastor, not only enjoys the enthusiastic love and confidence of his own people, but is popular with the townspeople also.

**NEWARK.**—*Bethlehem.* Enlarged congregations and deepening interest are encouraging indications. House to house visitation, in connection with a series of special services, have resulted in many conversions and large accessions at the last communion. The church is served by Rev. C. H. Dickerson.

#### THE INTERIOR

##### Ohio

**AURORA.**—Since the coming of Rev. J. H. McKee, in July, '97, the meeting house has been repaired, \$500 have been expended on the parsonage, the prayer meeting has been revived and a Junior Endeavor Society organized. The pastor has organized a Natural Science Society with 100 members; not all of whom are members of this church. It is a potent factor in the social life of the community. Four members have recently died whose average age was over 80, including two honored and efficient deacons. The church celebrates its 90th anniversary Dec. 31.

##### Illinois

[For Chicago news see page 706.]

**EVANSTON.**—May 7 was an unusual day here, when the church received 22 young people on confession, four being married couples, and 12 by letter. This was preceded in the morning by the appeal of Mr. Wishard for the forward movement of the American Board, which was responded to by the pledge of at least \$850 for this year, which will probably be brought up to \$1,000 by the end of the year. Last year the amount was \$600 for the same object. Rev. J. F. Loba is pastor.

**AMBOY** has just received a special blessing in the addition of 32 new members, 28 on confession, making the total addition in four months 44. Rev. E. S. Chandler is pastor.

##### Indiana

[For other news see page 723.]

**INDIANAPOLIS.**—Covenant dedicated its chapel May 7. Services were conducted by Superintendent Curtis. The sermon was by Rev. J. M. Sutherland, and Dr. Hyde offered the prayer. The city pastors spoke in the afternoon meeting. The lot cost \$2,200, and the building, 40 by 40 feet, with a tower and basement kitchen, cost, with furnishings,

\$1,800, and will accommodate 300. About \$570 were subscribed toward the debt. The main edifice will be erected at the front of the lot doubtless in the near future. The location is in the central east part of the city, and the field is large and otherwise unoccupied. The nucleus of this body of worshippers came from a Presbyterian church. Rev. J. B. Mason is pastor. Mr. Sutherland rendered effective help in the meetings preceding the dedication.

##### Wisconsin

**WAUKESHA.**—The dedicatory services of the rebuilt church were held Sunday, May 7. In the morning Rev. G. C. Haun addressed the children and older people together, and Dr. G. H. Ide, assisted by Dr. Titsworth and the pastor, Rev. I. L. Cory, conducted the afternoon services. The Presbyterian, Methodist, Baptist and the German Reformed united in the services in the evening, discussing Our Waukesha Churches—What Is Their Mission? This church is the oldest of its order in the State.

**WAUWATOSA.**—A joint reception was tendered to Mr. and Mrs. Benson on their 83d and 80th birthdays, respectively; also the Y. P. S. C. E. gave a reception to all those of the church and congregation who had been in Christian work in the West for 30 years and over. Fully 200 people were present.

#### THE WEST

##### Missouri

**ST. LOUIS.**—*First and Hyde Park*, with many other local churches, observed May 7 as Peace Sunday in common. Rabbi Leon Harrison and Hon. E. O. Stannard made addresses at First Church.—At the Ministers' Meeting, May 8, Rev. C. L. Kloss read an interesting paper on Church Advertising. Prof. W. D. Mackenzie of Chicago Seminary made a short address.—Fifty-one accessions to the churches were reported from the communion services the preceding day, Hope having received 22 and Pilgrim 10. Dr. R. M. Sargent preached at Central, it being the 50th anniversary of the beginning of his ministry. The ministers passed a congratulatory resolution, especially commending his youthful vigor and sweet Christian spirit.—*Tabernacle* is fortunate in securing the free services of an organist who refused a salaried position in order to serve this mission church. It is the purpose to conduct this work somewhat on the institutional plan.—*Immanuel.* Rev. M. J. Norton has entered upon his work with vigor, and has organized a promising boys' brigade.

##### Iowa

**NEWELL.**—As a result of the Smith and Hassler meetings there have been 45 additions to membership, all but two on confession. Others will come in later, and the work of the church has been strengthened in many ways. Attendance on all services has increased, a C. E. Society has been organized at a schoolhouse four and one-half miles from town, where Rev. W. B. Pinkerton preaches every two weeks, and a union men's meeting has been started in the Town Hall. The church has recently sustained a severe loss in the death of one of its most active members, Mrs. Lena B. Foley. She was brought to Newell by her parents when she was but a few months old and grew up with the town, being identified with all good work.

**BAKTER.**—The house of worship was destroyed by fire April 28. The loss is estimated at \$1,200 on which there was \$1,000 insurance. The church furniture was saved, as was also the parsonage, which for a time was in much danger. The people plan to build in a better location a larger and finer church home than the former one.

The State H. M. S. closed its financial year May 1 with all bills paid and a small balance in the treasury.

##### Kansas

**PARSONS,** organized in 1873, rapidly grew strong and influential, but, before self-support could be reached, financial reverses overtook the town, and between 1887-9 services were not held. Then work was renewed, and in 1894 a new house of

# ROYAL BAKING POWDER

**ABSOLUTELY PURE**

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

worship was erected. This year the church has become self-supporting. Parsons is the headquarters in this State of the M. K. & T. Railway and an important and growing center.

**TOPEKA.**—First. Dr. Linus Blakesley preached his farewell sermon April 30, closing a pastorate of nearly 30 years. On the following evening a reception was tendered to Dr. and Mrs. Blakesley, which called together a great concourse of their friends in all churches and the community at large. In behalf of the church, President Herrick presented Mr. and Mrs. Blakesley with some handsome chairs and a sum of money.

#### Colorado

**DENVER.**—Second has just observed the 10th anniversary of the present pastorate with appropriate exercises. Rev. Addison Blanchard is second among the pastors of the city with regard to length of service. He has an earnest, united people. The church cares for two mission schools.

**LAFAYETTE.**—During the first year's service of Rev. G. L. Shull 25 members have been added and the debt has been cleared by the Ladies' Aid Society. The pastor's salary has been increased.

**HIGHLAND LAKE** has voted to assume self-support June 1. This releases about \$150 of H. M. money. Rev. D. A. Strong is the pastor of this brave and self-sacrificing church.

#### Texas

[For news see page 727.]

#### Oklahoma

[For news see page 726.]

#### PACIFIC COAST

#### California

**WEAVERVILLE** has passed cordial resolutions appreciative of the zeal, devotion and spirituality of their retiring pastor, Rev. H. H. Cole, and his gentle, faithful wife. Mr. Cole was a pastor in San Francisco prior to his service here. He is succeeded by Rev. Francis Watry, who began work May 1.

#### CANADA

**TORONTO.**—Bond Street received 18 new members at the May communion, making about 250 in all during the two years' present pastorate. The church has arranged with the English delegates to the Boston council to tender them a reception while in Toronto, Sept. 14, 15. All the city churches will unite in the greeting. Rev. Morgan Wood is pastor.

#### WEEKLY REGISTER

#### Calif

**BARRON**, John W., Rapid City, S. D., accepts call to Deadwood, to begin June 1.  
**CHAFER**, Lewis S., to First Ch., Buffalo, N. Y., as pastor's assistant and musical director.  
**COUCH**, Chas. H., Dowagiac, Mich., declines call to Parsons, Kan.  
**DEANE**, James, Crown Point, N. Y., to Northfield. Accepts.  
**HACKETT**, Horace F., Ayer, Mass., to Harwich. Declines.  
**HARRIS**, Waldo B., Greenville, Ill., to Morton. Accepts.  
**HAWKINS**, Chauncey J., accepts call to permanent pastorate, Ferry St. Ch., New Haven, Ct.  
**LILLIE**, Isaac B., recently of Linden, Mich., to First and Second Chs., Ada, Mich.  
**MAILE**, John L., H. M. Supt. for North Dakota, to a similar position in Southern California, for considerations of health. Accepts.  
**MARTIN**, John L., late of Wimbledon and Kensal, N. D., to Syston and Oakley.  
**MARZOLF**, W. A., to E. Ashford, N. Y. Accepts.  
**MILLAR**, Wm., recently of Ross Memorial Ch., Port Huron, Mich., to Alamo. Accepts.  
**MUNSON**, Myron A., to remain indefinitely at Warren, Ct., after supplying for a year.  
**MUTTART**, Lorenzo W., Acron, Me., to Richmond. Accepts.  
**PUTNAM**, Frank C., Walpole, Mass., to Woodstock, Vt.  
**SLADE**, Wm. F., Bangor Sem., to Jackman, Me. Accepts, to begin June 1.  
**TOTTEN**, Matt. J., declines call to Felton, Minn., and has taken up work at Wildrice, N. D., with address at Moorhead, Minn.  
**VAN HORN**, Francis J., Dane St. Ch., Beverly, Mass., to Plymouth Ch., Des Moines, Io.  
**WATHEN**, John M., Lisbon, N. H., to Claremont. Accepts.  
**WELLS**, C. W., to Freewater, Ore. Accepts.  
**WILLIAMSON**, Jas. B., First Ch., Augusta, Me., to North Ch., Haverhill, Mass.

#### Ordinations and Installations

**MULNIX**, Andrew H., 4 E. Milton, Mass., May 10. Sermon, Prof. J. W. Churchill, D. D.; other parts, Rev. Messrs. A. P. Bourne, H. E. Oxnard, E. N. Hardy, E. C. Camp, H. S. Huntington, Arthur Truslow.  
**PLUMB**, Albert H., Jr., 6 Walnut Ave. Ch., Boston, Mass., May 11. Sermon, Dr. E. B. Webb; other parts, Rev. Messrs. G. H. Flint, P. B. Davis, Joshua Colt, S. P. Cook, Drs. Arthur Little, J. L. Withrow, A. H. Plumb, Sen., father of the candidate.

#### Resignations

**COTTON**, Harry A., Park Rapids, Minn.  
**DOE**, Franklin B., West Salem, Wis.  
**EVEREST**, Chas. H., First Ch., E. Orange, N. J., after a nine years' pastorate.  
**KNOELL**, Jas. R., Pilgrim Ch., Oakland, Cal.  
**RICHARDS**, Thos. C., Higginum, Ct., at the close of his fifth year of service, to take effect Aug. 31.  
**WILSON**, John R., Temple, Me., withdraws resignation and enters on fifth year of service.  
**WRIGHT**, W., New Paynesville, Minn.

#### Dismissals

**HARRETT**, Sam'l A., East Hartford, Ct., May 12.  
**THORP**, Willard B., First Ch., Binghamton, N. Y., May 9, to take effect May 20.

#### Churches Organized

**AMOS**, Ala., 26 March, 11 members.  
**LENGBY**, Minn., —.

#### Summer Supplies

**ATHERTON**, David F., Bangor Sem., at North Church, Belfast, Me.  
**BEADLE**, Harry A., Bowdoin Coll., at W. Dresden, Me.  
**BOLSTER**, Frelon E., Yale Sem., invited to Rumford Point, Me.  
**BURNHAM**, David E., Andover Sem., at Albany, Me.  
**DAVIS**, R. L., Newton Sem., at Frenchboro, Me.  
**DIVINE**, Sherman L., McCormick Sem., at Omens and Sutton's Bay, Mich.  
**DYK**, Jacob, recently of E. Grand Rapids, Mich., invited to Rockford.  
**FURBUSH**, Andrew C., Andover Sem., at Upton, Me.  
**HAINES**, George, Andover Sem., at Matineus, Me.  
**HARRISON**, Chas. H., Bangor Sem., at Blanchard, Me.  
**HASKELL**, Jos. N., Andover Sem., at Isle au Haut, Me.  
**HOLSAFLE**, R. N., at Kiantone, N. Y.  
**HOWKINS**, Chas. W., Bangor Sem., at Veazie, Me.  
**MOORE**, Edward W., Bangor Sem., at Marshfield, Me.  
**PARTINGTON**, Ina, Bangor Sem., at Sandy Point, Me.  
**PETERS**, Richard, Bangor Sem., at E. Bangor, Me.  
**RICHMOND**, Wm. A., Bangor Sem., at Freedom, Me.  
**SNELL**, Laird W., Andover Sem., at Vanceboro, Me.  
**THISTLETON**, Alfred E., Bangor Sem., at Midway, Me.  
**TRACT**, Alfred E., recently of Ontario, Cal., at N. Pasadena.  
**WATSON**, Albert F., Andover Sem., at Gilead, Me.  
**WILLIAMS**, Wm., Oldtown, Me., also at Milford.

#### Miscellaneous

**ALLEN**, Herbert M., missionary to the Armenians under the Mass. H. M. S., has headquarters at 401 Congregational House, Boston.  
**BOARDMAN**, John R., Hallowell, Me., is to study a month at Union Seminary.  
**GERBISH**, G. M., pastor of First Ch., Palmer, Mass., sailed May 4 for a three months' European trip. He will visit Italy, Switzerland, France, Germany and England. Previous to his departure he was given a reception and presented with a purse by his people.  
**HARRISON**, Sam'l, of Second Ch., Pittsfield, Mass., the oldest pastor in Berkshire Co. in continuous service, has prepared and placed on sale a biographical sketch, illustrated with pictures of himself and of the church.  
**HILL**, Calvin G., church missionary for the First Ch., Malden, for seven and one-half years, will close his labors there June 1. His address will be Milton, Mass.  
**MARKWICK**, Wm. F., and his wife, Ansonia, Ct., received numerous calls and gifts of silver, cut glass, flowers and potted plants on their silver anniversary, May 8. The reception planned was given up on account of Mrs. Markwick's illness.  
**MARSHALL**, Chas. F., Frankfort, Me., will act as supervisor of schools as well as pastor of the church.

For Accessions to the Churches see page 733.

### The Matchless Puritan Poet

Hon. William Everett, son of Edward Everett, in his final lecture on Milton before the Lowell Institute given in this city, referred with contempt to those descendants of Puritans who disclaim any part of the inheritance which has made them what they are. Referring to Milton, as viewed by these scoffers, he said:

The terrible wrath which he poured out on all whom he believed to be the enemies of God, trampling them back into the corruption from which he conceived them to spring, may provoke a sneer or a scoff from those who aver that more or less vice is necessary to give a flavor to that tasteless virtue they so needlessly dread. It is sufficient to set on one side the names of that long line of poets who have cast away the yoke of Puritanism, and welcomed Belial to their company as a pleasant relief from the tediousness of Raphael, names gifted, if they had only

not abused it, with constructive and illustrative genius of the highest order—Aristophanes, Theocritus, Catullus, Ovid, Martial, Petrararch, Fletcher, Dryden, Swift, Alferi, Goethe, Heine, Byron, Beranger, Musset, Swinburne—to count up all their melody, their wit, their brilliancy, their passion—and then set alone against them the seraphic brow of the sightless Milton, and see how they all fly to their darkness like the revolted angels before the son of God.

In order that people may be happy in their work three things are needed: they must be fit for it, they must not do too much of it and they must have a sense of success in it.—*Ruskin.*

## "'Tis Worth a Bag of Gold."

*This applies to nothing better than the glorious Spring that moves all verdure to life and is the time when all humanity should cleanse its blood and thus put into operation all the health and vigor possible. Everybody naturally turns to America's Greatest Spring Medicine, Hood's Sarsaparilla.*

It purifies, vitalizes and enriches the blood. It never disappoints.

**Stomach Troubles**—"Hood's Sarsaparilla has relieved my husband of stomach troubles and gave him a good appetite. We have great faith in Hood's Sarsaparilla." Mrs. SIMON OSBORN, 112 Ellsworth Street, Warsaw, Ind.

**Nervousness**—"I was sick for over a year, with neuralgic pains, dizziness, nervousness and bad feelings in my head. Five bottles of Hood's Sarsaparilla perfectly cured me." Mrs. FRED A. TURNER, Barre, Vt.

**Hood's Sarsaparilla**  
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

It cures SORE EYES with Dr. ISAAC THOMPSON'S EYE WATER

## ANDREW JACKSON CHAIR.



Every Boston Democrat ought to own an Andrew Jackson chair.

Modeled exactly from the General's favorite seat, and built out of the old unyielding Hickory so symbolical of his nature, it is perhaps one of the best memorials that the present generation can send down to its descendants.

In the meantime you can have a good fifty years' use of the chair, and you will find it one of the best reading and smoking chairs imaginable. It has a stout, but comfortable, splint back and seat, with long encircling sides and high arm-rest gradually descending to the post.

It goes without saying that it costs a mere trifle. We are showing some companion pieces we have designed to complete a Hickory Set.

## PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,  
48 CANAL ST., BOSTON.



### Sharper Discrimination Needed

The practical question which confronts us everywhere and continually is, What shall be done for the weaker and poorer churches—the home missionary churches—where salaries are small and uncertain and where the outlook is far from promising? As a missionary secretary wrote me not long since: "The demand in this State is for pastors for churches that can pay six to eight hundred dollars." It is true that a few strong churches are all the while looking for bright and able men for leaders, but it is also true that many—scores and hundreds—of these weaker churches are all the while pastorless; and into these struggling church pulpits pours a constant stream

of "lame, halt, blind"—short-cut men, Y. M. C. A. workers, laymen who think they are called to preach but not to prepare for it, men who have a gift of gab, a sentimental simper, or something that beguiles the unwary. Lest I seem too severe, let me hasten to say that not all these men are bad or weak, but the terrible facts are appalling and ought to be faced. Such men—the bad and weak ones—get into our churches, stay a few months or a year, and then seek for fresh pastures, and the last state of those churches is worse than the first. These are the churches that decorate their reports in the benevolence columns of the Year-Book with zeros, that have a name to live but are dead.

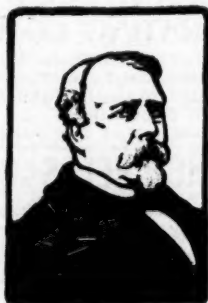
What shall be done about it? Let our home

missionary superintendents and others in authority close all doors to such men. Let it be admitted that a bad man is not to be tolerated in any church, and that to be weak in these days is almost, if not quite, to be wrong. While I appeal to the seminaries to give us more good, strong, thoroughly equipped men, I also appeal to the superintendents to be remorselessly pitiless with bad or weak or unfit men and keep them out of the churches.

G. S. R.

Be independent and moderate and regard not the opinion or censure of others, but keep a watch upon yourself as your own most dangerous enemy.—*Epictetus*.

## TWO GOOD ARTICLES FOR YOUNG MEN



MURAT HALSTEAD

### *The Profession of the Press*

*Education by it and for it*

By MURAT HALSTEAD

### How MICHAEL CUDAHY

*The Great Western Packing King*

*Made His First \$1000*

## ROBERT BARR

In his "Travels and Troubles in the Orient" (second paper), tells how an intrepid American missionary postponed his execution day after day by a novel Arabian Nights' entertainment.

In this week's issue of

# THE SATURDAY EVENING POST

Founded A.D. 1728 by Benj. Franklin

(OF PHILADELPHIA)

Date of Saturday, May 20

5 Cents

Ask Your Newsman to Deliver it Regularly.

5 Cents

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 28-June 3. Established in Heart. Rom. 1: 11, 12; Ps. 112: 1-10.

"Established in business," "in his profession," "in a home of his own"—how we like to say these words regarding a promising youth. They mean that he has found his place in God's great working world, that he has surrounded himself with those influences and opportunities that guarantee a measure of stability to his future, that will conduce to his own largest usefulness and happiness. Are we as eager to say of one another or to have said of ourselves, "He is established in heart"—he has acquired such a fixity of purpose, has assumed such a constant attitude toward duty and service, has planted himself so firmly on high moral ground that he is not to be swerved from his course by temptation or trial. He has become the possessor of so stout a heart that, like the man whom the Psalmist eulogized, he has no fear of evil tidings, and, should evil come, he will not have weakened his ability to grapple with it by useless worry. Because his heart is fixed on God, he will make apparent evil yield its harvest of good unto him.

After all the heart controls the issues of life. We may do despite to this organ, but by and by the day of reckoning comes. Many a lad who wore good clothes and who outwardly seemed to be in excellent health was rejected at the outset of the Spanish war when he presented himself as a volunteer. His powers of locomotion were unimpaired. He had sufficient knowledge and courage to make a soldier. On parade with the others he would make a good appearance, but when the examining physician put his ear down to the heart he discovered a fatal weakness. Because the lad had what they called a "cigarette heart" or a "bicycle heart," or because of some inherent weakness in that organ, he was debarred from the opportunity of enlisting. If the Great Physician should put his ear close to the heart of many a man walking our streets today, would he not be likely to discover a condition which would disqualify him as a soldier of the cross? Instead of the steady, even throb of desire to serve God and man would be found a weak and vacillating purpose, a heart divided in its allegiance and perhaps stained with long-indulged sinful habits.

What a comfort it is that we do not need to wait until we are established in head before we become established in heart. We may be uncertain with reference to this or that doctrine. The more we think and read and hear others discuss it the more perplexed we grow. No matter. God does not say, "My son, give me thy head," but "My son, give me thy heart." He means us to know the truth, and he has given us our mental powers wherewith to acquire it. But clearness and certainty touching the whole round of Christian doctrine can wait on our growing years and our growing knowledge, but we cannot delay an instant the yielding of our hearts to God. A boy of fifteen can know as well as a man of fifty whether he really loves his Saviour, whether that which is good and true and beautiful in human life appeals to him, whether he wants to seek those things which are above.

But we must not neglect the aspect of our subject which Paul brings out. He relied constantly on the fellowship of other Christians. He was not so strong in the faith as to be able to dispense with the cheer which

they afforded him. He longed continually to be strengthening the religious life of others. We can do a great deal of good in this world simply by establishing one another in Christian hope and love. Not a day passes without opportunities of helping some one else to be a better Christian simply through our own faithful, patient, consistent conduct as followers of the same Lord.

### LATEST FIGURES

At the recent meeting of the trustees of the United Society Secretary Baer submitted the following statistics:

United States: Young People's Societies 28,310, Junior 12,634, Intermediate 824, Mothers' 71, Senior 30.

Canada: Young People's Societies 2,931, Junior 534, Intermediate 14, Parents' 2, Mothers' 1.

Foreign Lands: Young People's Societies 8,653, Junior 1,097, Senior 19, Intermediate 12, Mothers' 6.

Floating Societies 120, total societies 55,259, total membership 3,315,540.

### MISCELLANY

The list of energetic young people assigned to duty in connection with the Detroit, '99 convention includes upwards of 3,000 names.

Two hundred and six dollars were given by the societies of the Merrimack County Union of New Hampshire during the past six months to home and foreign fields.

The Juniors of the Free Church, Providence, R. I., are supplying recruits for the pastor's choir at the morning service. This feature is augmented by a youthful orchestra.

A new schedule of rates to Detroit is announced for the New England delegation, detail of which can be obtained by applying to H. N. Lathrop at the U. S. C. E. According to the new plan the convention train will leave Boston on Tuesday, July 4, at 12 30 P. M.

## The Church Prayer Meeting

Topic, May 21-27. Ebbs and Flows in Spiritual Experience. Rom. 7: 15-24; 8: 31-39; 1 Cor. 10: 12, 13.

Are they natural? How to be regarded? Effects upon character.

[See prayer meeting editorial.]

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

# RUBIFOAM

is an exquisite dentifrice. Please try it. Your teeth deserve the best care you can give them. Health, happiness, and comfort depend upon them.

Price, 25 cents. At Druggists. Sample vial of Rubifoam mailed free on receipt of postage, 2 cents. Address E. W. Hoyt & Co., Lowell, Mass.



CARL COLEMAN, Pres. RUSSELL STURGIS FOOT, Vice-Pres.

## CHURCH GLASS AND DECORATING COMPANY

English Stained Glass Windows  
Ecclesiastical Furnishings  
American Mosaic Glass Windows  
Church Decorations

Nos. 3, 5 and 7 West 29th Street, New York.

## CHURCH BELLS CHIMES AND PEALS

Best quality on earth. Get our price. McSHANE BELL FOUNDRY, Baltimore, Md.

# BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

if afflicted with SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

## Handbook No. 19.

How to Incorporate a Church.  
10 cents a copy. \$5.00 a hundred.

THE CONGREGATIONALIST,  
14 Beacon St., Boston.

**"ARE THE BEST"**

# MAGEE GRAND RANGES

**MAKES COOKING EASY**

DESCRIPTIVE \*  
CIRCULAR FREE

**COMPETITION HAS NEVER  
CAUSED US TO LOWER OUR  
STANDARD OF EXCELLENCE**

SOLD BY LEADING DEALERS

**MAGEE FURNACE CO.**

32-38 UNION ST. BOSTON.



## CHURCH CARPETS

AT MANU- JOHN H. PRAY, SONS & CO.,  
FACTURERS' CARPETS AND UPHOLSTERY.  
PRICES: 658 WASHINGTON ST. BOSTON.





## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MAY 12

Mrs. James L. Hill, presiding, read the Twenty-fourth Psalm and gave several reasons "Why I like missions," speaking especially of the reflex influence in leading to pray for something definite, in awakening gratitude, as an intellectual stimulus, in bringing material blessings and in deepening the spiritual life. Pertinent illustrations were given, with a brief consideration of the direct influence of missions. Mrs. Kellogg of Hartford brought a cordial message from that branch, with assurances that the workers in the board here at home, especially those upon whom the greatest responsibility rests, are prayerfully remembered.

Facts were given concerning the workers at Adabazar, Sivas and Cesarea. Mrs. Judson Smith reported the death of Rev. A. W. Hubbard of Sivas, leaving Mrs. Hubbard and eight children, several of whom are in this country, and read extracts from letters from some of the missionaries full of appreciation of Mr. Hubbard's work and of the loss which his death brings to the force which was before too limited. Warmest sympathy was expressed for Mrs. Hubbard in her sorrow, meeting bravely the problems to be solved with regard to family and mission work, not unmindful of the 300 Armenian orphans whom she has superintended and who still claim her care. The sympathy of one missionary for another, even in lands widely separated, appeared in the few sisterly words spoken by Mrs. Price of Ruk.

Mrs. Emily Wheeler added her tribute, and in her allusions to giving up the work in the foreign field and making a home in this country, which circumstances seem to make imperative, furnished another illustration of the fact that missionaries usually find it much harder to relinquish their work than it was in the first place to undertake it, with all that was involved in leaving kindred and native land.

Announcement was made of the semi-annual meeting of the Woman's Board, to be held at Anburndale, Wednesday, May 31, when, in addition to the program prepared for the church, an opportunity will be given to visit the missionary home established by Mrs. Walker several years ago, and where many missionaries returning for furlough have found the comfort of an abiding place which they could feel was their very own, and where, as they returned to their fields, they could leave their children with confidence in the bestowal of Christian care.

## Christian Work and Workers

The Connecticut Bible Society held its ninety-ninth anniversary in Center Church, Hartford, May 11. Total donations last year were nearly \$5,000, more than for the previous year by \$400. Seven visitors have made calls upon 13,286 families, representing 71,103 persons. Discussions on The Decline of Religious Beliefs and Church Attendance and The Plan of Federation of Churches were held. Dr. Anderson reviewed briefly the early work of the society and pointed out that it was the first of its kind and included not only work in Connecticut but reached out to other States and to foreign lands. A resolution was passed that an effort be made to raise an endowment of \$100,000 for the better carrying on of the efforts of the society. Dr. G. L. Taylor gave a powerful address on The Salvation of the Cities. Dr. Anderson was re-elected president.

## Biographical

REV. CHARLES A. SAVAGE

Mr. Savage, pastor for the last nine years of the Orange Valley Church died at Orange, N. J., May 11, after an illness of several months. He was born in Stowe, Vt., in 1849 and, after graduating from Dartmouth in 1871, taught for three years at

St. Johnsbury. In 1874 he became professor of mathematics in Robert College, Constantinople, but in 1878 returned to this country and entered Yale Divinity School, graduating in 1880. His first pastorate was at Berkeley, Cal., where he remained for six years. Thence he went to Enfield, Mass., and after three years' service there was called to Orange, where he was installed in 1890 and remained until his death. He took an active interest in the Orange Valley Social Settlement. His genial personality and energetic spirit made him a forceful worker in every Christian enterprise to which he committed himself.

## Accessions to the Churches

Conf.	Tot.	Conf.	Tot.
CALIFORNIA			
Pomona,	12 14	MASSACHUSETTS	
Ramona,	7 20	Worcester, Adams	— 6
CONNECTICUT		St. Bethany,	— 3
Ansonia,	3 3	Central,	3 12
Merlin,	5 5	Covenant,	6 7
Branford,	5 9	Hope,	12 13
Bridgeport, West	— 3	Immanuel,	2 3
East,	7 10	Old South,	6 27
Central Village,	2 3	Piedmont,	7 23
Ekono,	— 3	Pilgrim,	18 32
Greenfield Hill,	5 6	Union,	2 10
Greenwich,	9 16	Whitinsville,	10 21
Hartford, Fourth,	13 20	MISSOURI	
Park,	— 4	St. Louis, Fountain	— 0
Pearl St.,	6 12	St. Paul,	2 9
South,	8 10	Hope,	10 22
Windsor Ave.,	9 11	Hyde Park,	3 3
Ivoryton,	— 5	Pilgrim,	— 10
Meriden, Center,	4 5	NEW YORK	
New Haven, United,	20 22	Brooklyn, Plymouth,	14 27
Norwich, Taftville,	4 5	Buffalo, First,	9 19
Rockville,	2 5	People's,	8 18
Shelton,	4 7	Moravia,	22 26
So. Glastonbury,	3 4	Saugerties,	— 3
Thomaston, First,	3 6	Wellsville,	8 10
Unionville,	8 9	VERMONT	
Waterbury, Third,	9 9	Burlington,	3 7
West Hartford,	— 4	Lowell,	— 5
ILLINOIS		Orwell,	15 15
Amboy,	28 32	Peacham,	7 7
Evanston,	22 34	OTHER CHURCHES	
INDIANA		Cleveland, O., Euclid	6 29
Anderson,	2 4	Ave. South,	— 5
Kokomo,	— 7	Grand Rapids, Mich.,	— 4
IOWA		Littleton, N. H.,	— 54
Ankeny,	— 4	Topeka, Kan., First,	— 8
Newell,	43 45	People's,	— 18
MAINE		Toronto, Can., Bond	— 18
Alfred,	14 14	St. Churches with less	— 13
Bath,	7 7	than three,	23 23
Boothbay Harbor,	20 21	CORRECTIONS	
Portland, West,	3 3	E. Boston, Baker,	6 6
Rockland,	3 3	Chelsea, Mass., Cen-	17 21
Westbrook,	3 5	tral,	3 3
Woodford,	4 6	First,	—
MASSACHUSETTS			
Chilcopee, Third,	3 8		
Everett,	4 11		
Granby,	7 8		
Leicester,	9 12		
Springfield, Eastern	— 3		
Ave. Hope,	8 11		

Conf., 527; Tot., 951.

Total since Jan. 1: Conf., 4,540; Tot., 9,054.

## Mason & Hamlin



## CHAPEL ORGAN

Style 447.

THE CHAPEL SHOULD BE AS WELL EQUIPPED AS THE CHURCH, and our organ here shown is the most satisfactory instrument which can be selected for use in chapels. It is especially designed for that purpose, is furnished with gilt pipe top if desired and is made with either a walnut or an oak case. In fact this organ combines all requirements, and our system of easy payments puts it within the reach of all.

Send for our Illustrated Catalogue.

## Mason & Hamlin Co.

146 Boylston Street, Boston.  
NEW YORK. CHICAGO.

**BLMYER** CHURCH BELLS  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## THE HISTORIC TABLETS

in the facade of

## The Congregational House

Proof Impressions of the Plates which are appearing in The Congregationalist, on heavy, coated paper, ample margins (separate sheets 11x11½ in.), with a fine picture of The New Congregational House and descriptive letterpress. Rolled in mailing tube. Sent postpaid.

PRICE 25 CENTS

Address  
THE CONGREGATIONALIST,  
14 Beacon St., Boston.

## SINGER NATIONAL COSTUME SERIES.



WALES  
(WELSH PEASANTS)

THE SINGER MANUFACTURING CO.  
OFFICES ALL OVER THE WORLD.

## The Author of "In His Steps"

In view of the widespread interest in this country and abroad in Rev. Charles M. Sheldon, this résumé of his career from the *Topeka Daily Capital* is timely reading:

Mr. Sheldon, while born in Wellsville, N. Y., Feb. 26, 1857, was reared in the West. He grew to manhood on a South Dakota farm, and the magnificent physique which impresses one with his being as big a man physically as he is mentally is as much the result of having wrestled with a real, live, Dakota blizzard as it is of coming from good stock. His father, Rev. Stewart Sheldon, both farmed and preached in this harsh land, and the training the boy there received made him a true son of the West.

Courses at Phillips Academy, Andover, Mass., from which he was graduated in 1879, Brown University 1883, Andover Theological Seminary 1886, failed to take this love of the West out of him. Not even a summer in London in 1886, where he studied the life of the great metropolis, could outroot it. Yet it was more than a mere love of the West that brought him to Topeka. He did not want to build on a foundation that some other life had laid; he was willing, he was anxious, to go out into the world and win his spurs. Nor was it a desire merely to win his spurs. He had a message, and, knowing the West, he knew that nowhere else would the message be so readily received. That he was right, the result of his work since coming to Topeka is abundant testimony. It does not show so much in an outward way as it moves and thrills through all who have come to know the man and learn his message, though the outward results are quite enough to satisfy the most ambitious man.

Mr. Sheldon is rather above medium height and is of stout build. When he first came to Topeka he indulged in all sorts of athletic sports, which he has to a great extent given up, as he has grown more portly and there have been larger calls upon his time.

## Temperance

It is to be hoped that those Prohibitionists in Massachusetts, who joined hands with the liquor dealers of the State a few years ago and defeated the attempt to test the Norwegian Company license system in Massachusetts, will read the article in *The Outlook* of April 8, describing how much wiser the prohibitionists of North Carolina have been in acting with all the other temperance forces in that State in working for the enactment of a law creating a dispensary system of administering the traffic. This system has at its root the same principle as the Norwegian or Gothenburg system, namely, the elimination of private profit, with a consequent lessening of political corruption and the malign influence of the liquor trade in politics. Prohibition in the small towns and in those of the larger towns where public sentiment supports it, and the dispensary or company system in other towns and cities—this is the ideal toward which temperance reformers must work.

The *London Chronicle*, commenting on the terrible facts relative to the trade in gin which goes on in West Africa—liquor shipped from Rotterdam and other Dutch ports by the agents of the Royal Niger Company—set forth in a letter from its correspondent in Rotterdam, says:

The whole thing is of a piece with our treatment of Africa from start to finish. On this very coast where now we brutalize and kill

with gin we once introduced the blessings of civilization with the slave trade. We thought the slave trade was dead as far as England could kill it, but still the English agents restore escaped slaves to their masters in Zanzibar and the English government smiles upon their action. We need not again speak of the past treatment of Zulus and Mashonas and the people of Bechuanaland. In Uganda the same old process goes merrily on, and the introduction of Christian civilization has meant the propagation of turmoil, massacre and ruin. When we contemplate such things done in our name and for the advancement of our empire we may well doubt whether the Mohammedanism, which at all events stops the gin trade wherever it meets it, is not a truer guide to Negroes than our boasted religion, and whether, if "markets" and "open doors" and the extension of the empire mean no more than this, the empire is worth the extending at such a colossal cost of human ruin.

The facts justifying the above indictment are these:

From April 1, 1897, to March 31, 1898, 857,802 gallons of gin were imported into "The Rivers" (Niger Coast Protectorate)—a total of close upon 6,000,000 bottles. In addition to these 6,000,000 bottles of gin imported between April 1, 1897, and March 31, 1898, "The Rivers" also absorbed 266,969 gallons of rum, being an increase of 14,680 gallons over the corresponding period in 1896-97.

The best view which can be taken of our own Sunday newspapers must admit that they are a nuisance. They are twice cursed; they curse him that prints them and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds and without allowing theological reasons to have any weight whatever, we could wish them all away. They cause unnecessary labor to those who must produce them, and carry intellectual and moral corruption throughout the community, making a rational, to say nothing of a religious, use of Sunday harder if not impossible for thousands of their victims. If there is any sadder sight in nature than a man deliberately sitting down to wade through a "sextuple" Sunday newspaper, we do not know what it is. The Puritans devised no such tortures for their Sabbath.—*New York Evening Post*.

All our dignity lies in our thoughts—Pascal.

**A Strong Fence**  
against disease and weakness is the use of health and vigor-producing food. To be sturdy and strong look to the proper sustenance of the body, and you will be well fortified against illness.

**FRANKLIN MILLS FLOUR**  
FINE FLOUR OF THE ENTIRE WHEAT. makes strong bodies. In its manufacture the gluten and mineral elements of the entire wheat berry are retained. It is rich in phosphoric and nitrogenous qualities.  
If your grocer does not have it, send us his name and your order—we will see that you are supplied. Send postal for FREE BOOKLET.  
The flour is made only by  
**FRANKLIN MILLS CO., Lockport, N. Y.**

## Irritable Stomachs

make irritable people. A food that is nourishing and that does not cloy the appetite is

## Somatose

*Somatose is a Perfect Food, Tonic and Restorative.* It contains the nourishing elements of meat. Prepared for invalids and dyspeptics and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists in 2-oz., ¼, ½ and 1 lb. tins.

Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

## SILVERWARE

Many useful and ornamental pieces of attractive design and superior workmanship, especially adapted for wedding gifts.

## FOSTER & Co.

32 WEST STREET, BOSTON

114 offices with  
**Dr. ISAAC THOMPSON'S EYE WATER**

# Pearline

## Leaves no dirt behind

The Congregationalist's Publications.

SHORT, COMPREHENSIVE, POPULAR.

## The New Free Church Catechism

Just issued in England by a representative committee of eight evangelical denominations.

Handbook Series No. 23. Price, 4 cts.; 100 copies, \$1.25.

Address **THE CONGREGATIONALIST,**  
14 Beacon Street, Boston.

**Cross-Cross CEREALS**

Seven food products—prevent and relieve diabetes, dyspepsia, debility, etc. Ask dealers. Unlike all others. Look for cross-cross lines. Pamphlet and sample offer mailed free.

**K. C. WHOLE WHEAT FLOUR.** Prevents constipation and liver troubles.  
**GLUTEN CRISPS.** New health breakfast food.  
**PANSY Pastry Flour.** Finest made.  
**FARWELL & RHINES, Watertown, N. Y., U. S. A.**



## Bits from Cracked Nuts

(Picked Out of Our Exchanges)

## THAT'S WHAT

"My daughter," said the father, "has always been accustomed to all the luxuries of wealth." "Yees," replied the count, bristling up. "Zat ees what I am."

## EASIER STILL

"The way to sleep," says the scientist, "is to think of nothing." But this is a mistake. The way to sleep is to think it is time to get up.

## HE LAUGHS LAST

"Dr. Nomad told Tibby that drugs would not help his complaint, and recommended outdoor exercise on a wheel as being the best thing for him."

"The Doc. is simple to throw business away like that."

"O, I don't know; he charges double rates for surgical visits."

## THROUGH THE KEYHOLE

Cholly: "The idea of ghosts. How can a dead man get into a locked room?"

Clara: "Why, with a skeleton key!"

## BEING INTERPRETED

"Are you going to the lecture tonight, Herr B.?"

"Ach, no!" with a wave of his hand. "Ze ghost is retty, but ze meat is feeble."

The quiet man straightened out our wrinkled brows by suggesting that possibly he meant: "The spirit is willing, but the flesh is weak."

## A COSTLY HABIT

"It was a great mistake to teach our cow to eat cactus."

"Why? Did it kill her?"

"Kill her? We can't keep a yard of barbed wire fence around the place."

## THE OUTWARD APPEARANCE

"What do you think of your new neighbors, Mrs. Chubb?"

"I don't know; they haven't had a washing out yet, and when they moved in I was down town and didn't get back to see their furniture."

## A WORKING RULE

The Bride: "I don't want to have any trouble with you, Bridget!"

The Cook: "Then, bedad, ma'am, let me hear no complaints!"

## ONLY ONE BETTER

"Always something new; here's a messenger boy being sent around the world."

"That's no novelty. Our office boy goes half around the world every time I send him to the next block."

## THE VERY LATEST

For the newest version of a sentence in the Twenty-third Psalm we must consult a little Haverhill maiden, who recites it thus: "He restoreth my hair with oil."

## MIGHT HAVE BEEN AVOIDED

Sprocket: "Had my tire punctured this morning."

Crocket: "You don't say so. How did it happen?"

Sprocket: "Riding in a strange country and ran against the forks of the road."

## THE ONE CONDITION

Last Christmas a certain minister was kept busy all the morning with one wedding after another. Finally, just about to leave, he was captured once more but told the couple they were too late and would have to come again. But both pleaded so hard that he consented at last, saying, "I will marry you this time, but don't let it occur again."

## A WORTHY FIELD

A West African, on a visit to England in connection with a missionary society, was shown a collection of photographs. "What is this?" he asked, gazing wonderingly at one of them. "That is a snapshot taken during a scrimmage at a Rugby football game." "But has your church no missionaries to send among these people?" he demanded.

ARMSTRONG & McKELVY  
Pittsburgh.  
BEYMER-BAUMAN  
Pittsburgh.  
DAVIS-CHAMBERS  
Pittsburgh.  
FARNESTOCK  
Pittsburgh.  
ANCHOR  
Cincinnati.  
ECKSTEIN  
Pittsburgh.  
ATLANTIC  
New York.  
BRADLEY  
New York.  
BROOKLYN  
New York.  
JEWETT  
New York.  
ULSTER  
New York.  
UNION  
New York.  
SOUTHERN  
Chicago.  
SHIPMAN  
Chicago.  
COLLIER  
St. Louis.  
MISSOURI  
St. Louis.  
RED SEAL  
St. Louis.  
SOUTHERN  
St. Louis.  
JOHN T. LEWIS & BROS CO  
Philadelphia.  
MORLEY  
Cleveland.  
SALEM  
Salem, Mass.  
CORNELL  
Buffalo.  
KENTUCKY  
Louisville.

"THERE is a vast difference between an unsupported assertion and a demonstrated fact."

Our assertion that Pure White Lead made by the "old Dutch process" of slow corrosion is far superior to White Lead made by patent or quick processes, has been demonstrated by the experience of competent, practical painters everywhere. Comparative tests made by employees or parties interested do not prove anything.

**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

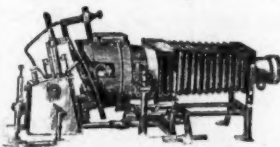
National Lead Co., 100 William St., New York.



No. 606—Canopy-Top Surrey, with side curtains, fenders, lamps, storm apron, sun shade and pole or shafts. Price, \$35. As good as new for \$30.

nation and guarantee everything. Send for our large illustrated catalogue before buying. It's FREE.

Elkhart Carriage and Harness Mfg. Co., W. B. PRATT, Secretary, Elkhart, Indiana.



## The TEACHER'S DUTY

is to impart knowledge by the best means known. Our Magic Lanterns and Stereopticons supply this "means," we having made this subject a specialty. Write for new catalogue giving new prices.

J. B. COLT & CO., Dept. 35, 3 to 7 West 29th St., New York.



Some of the good points of the

## Prophylactic Tooth Brush

SOLD ONLY IN A YELLOW BOX—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it. These mean much to cleanly persons—the only ones who like our brush. Adult 50c. Children's (3 sizes) 25c. By mail or at dealers. Send for our free booklet "Tooth Truths."

FLORENCE MFG CO., 23 Pine St., Florence, Mass.



## CATARRH.

One month's treatment of the New York and Philadelphia Hospital treatment of catarrh sent free. No postage.

## EUCALOL CURES CATARRH.

**FREE** Send your name and address and the Treatment will be sent, postpaid, at once. At the end of a month you may send 75c. for it if you think you are benefited; if not benefited, no charge—and you are the sole judge. THE EUCALOL CO., 108 Fulton Street, New York.

## LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN

"THRIFT IS A GOOD REVENUE." GREAT SAVING RESULTS FROM CLEANLINESS AND . . .

**SAPOLIO**



The guiding star of candy lovers is the famous name of Whitman. The excellence of

## WHITMAN'S

Chocolates and Confections

has made them famous everywhere. Ask the dealer.

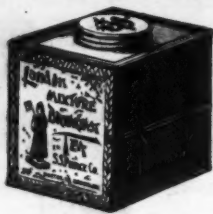
## Whitman's Instantaneous Chocolate

is perfect in flavor and quality, delicious and healthful. Made instantly with boiling milk.

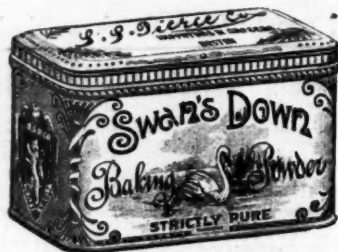
STEPHEN F. WHITMAN & SON,  
1316 Chestnut Street, Philadelphia, Pa.

AND PREMIUMS.—FACTORY TO FAMILY Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each. The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.

# London Mixture Breakfast Tea



# Swan's Down Baking Powder



Recommended and Sold by

**S. S. PIERCE CO.,**

Cor. Tremont and Beacon Sts.,  
Copley Square . . . . .  
Central Wharf, Wholesale . . .

BOSTON.

Coolidge's  
Corner,  
BROOKLINE.

## Picture of Health

I have used Mellin's Food for my baby boy for the last 15 months and I enclose a picture of him (now 18 months old). He is the very picture of health, weighs 35 pounds, has cut all of his teeth and never has had a sick day. Everyone says "he is an ideal Mellin's Food baby," and they will hardly believe me when I tell them he is only 18 months old. Mrs. W. H. MacIlroy, 43 East 21st Street, Paterson, N. J.

## Mellin's Food

Judged by its results alone Mellin's Food must be a good food for babies. Mellin's food and good fresh milk make a combination that is like mother's milk. That is the reason why so many babies thrive on Mellin's Food.

Send us a postal for a free sample of Mellin's Food.

**Mellin's Food Company**  
Boston, Mass.



## SOME NEW BOOKS.

### George Müller of Bristol and His Witness to a Prayer- Hearing God.

By Rev. ARTHUR T. PIERRSON, D.D. With an introduction by James Wright, son-in-law and successor in the work of George Müller. Crown 8vo, cloth, illustrated, \$1.50.

This work was largely prepared at Bristol, the home of Mr. Müller, and with the cooperation of his family.

### Field, Forest, and Wayside Flowers,

With chapters on Sedges and Ferns. Untechnical Studies for Unlearned Lovers of Nature. By MAUD GOING, author of "With the Wild Flowers." Crown 8vo, cloth, decorated, illustrated with more than 100 half-tone and line engravings. \$1.50.

Written especially for people who, without time or possibly inclination to familiarize themselves with botanical nomenclature and technical terms, are yet true nature-lovers and enjoy the beauties and wonders of familiar plant life.

### From the Child's Standpoint.

Studies of Child-Nature. A Book for Parents and Teachers. By FLORENCE HULL WINTERBURN. 12mo, cloth, with a portrait of the author. \$1.25.

This book is a collection of studies of child-nature and child-life, written with that sympathetic insight into the heart of childhood for which this author is so justly noted.

Sent, postpaid, on receipt of the price by

**THE BAKER & TAYLOR CO.,**

Publishers, 5 and 7 East 16th St., N. Y.